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The Christian's Use of His Money: Principles

A statement recommended by the Commission on Missions at Chicago for circulation among all Congregational folk and as a subject for sermons

THE Fatherhood of God, as taught by Jesus, means that the world is one great family. As a member of this family I am bound to serve my Father and my fellow-members with all I am and all I have.

"All I have" includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity.

As a Christian I should acquire money through processes that do not harm but positively help my fellows.

As a Christian I should spend money for the development of personality in myself and in my fellows.

For the development of personality in myself and in those related to me by ties of blood I will spend money to insure myself and them the means of physical sustenance and of spiritual growth and happiness.

For the development of the personality of others and to promote their acquaintance with the religion of Jesus, I will spend money to support persons who are devoting themselves to bringing about this acquaintance, and institutions through which the religion of Jesus is expressed and taught.

What will be the proportion and the character of my expenditures for myself and for others must be a subject of constant study and experiment. I am a responsible giver and as such must follow my gifts to see that they accomplish the good I intend.

I am also convinced that for any intelligent dealing with this matter I must budget my income and that, on account of the immediacy and urge of personal claims, a clear proportion of my income, probably not less than a tenth at the beginning and increasing as my income grows, should be planned for the support of persons and institutions which will promote the welfare of my fellows and which will express and teach the religion of Jesus.

Why Religious Education?

THERE has never been a time in human history when education was not both universal and important. As one writer has said, education is to the life of society what reproduction is to the life of the race. Only as the elders transmit to each new generation the traditions and ideals of the past can there be any hope of continuous life for society and its institutions. What the future shall be depends upon the nature of the education given. If past experience is treated as an abiding place for the mind there is little chance for progress. If it is considered as the starting-point for new advances, we have hope of a better world.

Early education, both general and religious, was very informal. The child learned the few things he needed by sharing in the activities of his elders and by imitating them. As the world grew and life became more complex, the personal adjustments required and the knowledge and skill necessary thereto grew likewise. Books, pictures and various other methods of recording human experience became necessary. It became necessary also to set aside certain persons for the work of teaching, and the school was born.

The history of Christian education shows the same development. The early disciples got their training through an experience of association with a matchless personality and through sharing his life. Then the new religion had to meet the world of paganism with its philosophy and theology and must needs take unto itself an intellectual system.

This development was inevitable and of great value. But, in the process, a vital quality was frequently lost or very much obscured. This was the quality of immediate interest which attaches to a real life experience. Education became bookish and the individuality of the pupil was not merely modified but sometimes crushed as it was forced into the predetermined molds of tradition. Much the same thing happened in religion. For the old, vital experience that enabled men to say: we must say and do the things we have seen and heard; that enabled Paul to say, "I know Him in whom I have believed," there was substituted a system of creeds that lacked the throbbing spirit of the Master.

The methods and materials of education are always determined by the dominant aim in view, whether that be to fit the child to take his place in a very simple and primitive social order, or to prepare him for leadership in a very complex and

rapidly advancing civilization. Professor Bower and other writers on the curriculum have pointed out some of the controlling aims at different stages of its development.

In the seventeenth century this aim was *Discipline*. Human nature was bad and must be changed. Natural desires must be suppressed. This aim persists in any form of education in which the teacher is supreme and control is autocratic. In religious education it is the avowed theory of the Roman church and the real motive of any system in which ecclesiasticism is dominant.

Then came the reign of *Knowledge* in the eighteenth and nineteenth centuries. The mind was a blank page upon which were to be written the facts that society held to be most important. This, too, emphasized the past and exalted memory and assent above independent thinking. It, too, is seen in religious education.

Both discipline and knowledge are essential, but we are now entering a stage of educational life in which we are trying to rescue that lost quality of early education, that vital interest and motive power which grows out of *Experience*. We now seek to make the school a part of real life in which the pupil is helped to use the knowledge of past experience plus his own thinking to control and modify his present experience. Teaching, as Professor Fiske says in his helpful book, "Purpose in Teaching Religion," becomes "the vital process of assisting an individual to solve his problems, form his habits, select his ideals, and acquire his attitudes toward the great ends of life; thus producing desired changes in his life and character and developing his personality through the continuous reconstruction of his experience."

What may we expect from this theory of education which is now so strongly influencing the reconstruction of our texts and lesson courses? What influence may it have on some of the major tasks that confront the church of today?

One of these is *the Safeguarding of Religious Liberty*. By tradition and temperament Congregationalists value this highly. We believe that truth has ever new forms of expression and application and that a man can be trusted alone with his God. Can there be any doubt that a method which substitutes wise and friendly guidance for autocratic control and which leads young people into a growing experience of religion as it is, will help toward such freedom of the spirit?

A second task is that of *Establishing Self-Con-*

sol in a Perplexing World. We live in a time when the number of possible new experiences has outstripped our powers of discrimination and choice. Parents, as well as their children, are bewildered and lose their way. Can there be a better remedy than the experience of facing present problems in the light of Christian standards of value and working out one's own solution? Only thus are habits formed that stand the strain of pressure. A third and very important task is a *Clearer demonstration of Real Christianity.* The Christian church and its teaching are on trial throughout the world today with current practice as their most serious handicap. As Kipling wrote:

"By all ye cry or whisper,
By all ye leave or do,
The silent, sullen peoples
Shall weigh your Gods and you."

The modern theory of education lays stress upon doing, not merely reciting formulae, and herein lies hope for the establishment of a practice that shall square more fully with profession.

There are pitfalls all along the way. The modern theory of teaching may be wounded in the house of its friends by unskilled leadership. It often is. But its main trend is toward service and brotherhood and toward the establishment of Christ's kingdom of peace and good will among men.—H. W. G.



What Are You Saying to Yourself?

THAT man does well who finds in Lent a time and place for attention to his inner life.

Most of us are, most of the time, too busy to think. At least, we suppose so. Life as it comes and goes seems to demand every moment of every day and evening, and every ounce of one's strength, so that when bedtime comes we are glad to drop off to sleep, if we can, without facing the question, What does it all signify?

But when we say we are too busy to think this does not, of course, mean that we stop thinking. No one can do that. It simply means that we are paying little or no attention to the quality of our thoughts. The door of the mind is left wide open and any old thing that comes along is admitted without credentials. The mind thus becomes like a neglected garden, not bare and empty, not without flowers and fruits of a middling sort, but badly overcrowded by weeds, with here and there nettles and poison ivy.

Very wonderful, when you stop to think about it, is the inner world of the human soul. What a place it is for conversation! Ceaseless talk and listening to talk, the man talking to himself about himself; also about other things and people, largely unrelated to himself; and all this talk illustrated by that master showman, the imagination, who throws upon his screen an endless series of moving pictures. And how immense must be the amount, no one could count up, word for word, all a man says to himself and all that he hears from himself. The talk of a single day set down in black and white and bound up together with the illustration would be enough—would it not?—to make up quite a volume. If one had before him that vast diary, his thoughts set down in black and white for twenty-four hours and all the pictures imagin-

tion had painted on the wall of the mind, and if he should undertake to read the whole thing through, it would be for most of us, one fancies, a rather humiliating experience. We should find, it is to be hoped, some portions not discreditable; some interesting, generous and kindly thoughts. But what a mass of rubbish would be stuffed about it—tedious, worthless, idle thoughts and endless repetitions; and with the rest some things might appear that one could not review without pain and shame—touches of jealousy, or greed, or insincerity, or malice; here and there a slimy word or a picture that no censor could pass.

Now the serious thing about all this is the fact that the stream of thought is not objective to the man who thinks it, but is that man himself. Whatever one thinks, he is. He cannot think one thing and be another. If his thoughts are interesting, he is interesting. If his thoughts are trivial and stupid, so is he. Whatever one does he first thinks of doing. To think of doing a thing is to begin doing it. Every thought that looks toward an act will inevitably result in that act, unless some other, stronger thought comes in to turn it aside, before it reaches the motor centers. A good man is one whose thoughts are good and a corrupt man one whose thoughts are corrupt. "There is no alchemy by which golden conduct can be derived from leaden thoughts." And there is no climate where noble thinking does not bear the fruit of noble living.

It is therefore plain enough that care for one's thoughts is nothing else than care for the very fountain of his being, the ground of his character and the source of all his happiness.

Very fortunately for us we are not at the mercy of any random thought that may enter the mind.

It is a part of our freedom that we can control our thinking.

When setting one's mental house in order three points are to be considered.

The first is the clearing away of evil. Any evil thought, whatever its source, is a peril. It is like a typhus germ. Left to itself it moves swiftly on to moral ruin. To save your life you must be rid of it. The way to be rid of it is not, however, to lay hold on it by main force and thrust it out of mind, but to arrest and expel it by introducing some other, better thought. Joseph in the Bible story was attacked by a bad suggestion from the lips of a bad woman. Her proposal must have come to the young man with stunning power; but instead of simply resisting it he nullified it by the help of a still more powerful thought: "How can I do this great wickedness and sin against God?"

Another point of importance is that of supplying your mind with wholesome food for thought. Since you must always be thinking, see to it that you have in hand something worth thinking about. Men are dull and stupid through sheer indolence. Happy is he who has formed the habit of observing, remembering and considering the important and significant things of daily life. Surely for one that has an eye to see and an ear to hear, there was never in all the world a more interesting period than our own. Herein lies the value of a good

book; it nourishes one's thoughts; it builds up one's inner life. This is especially true of those books that belong to "the literature of power." The late William Hayes Ward, the editor of *The New York Independent*, had a daily train ride between his home in Newark and his New York office. He used always to carry a vest pocket edition of "Paradise Lost," and while his fellow passengers were stuffing their minds with the wadding of newspaper talk, market reports, political gossip, gruesome details of crime, Dr. Ward would be committing to memory each day, a few lines of that immortal poem with its organ music and its glorious imagery.

The third point, and by far the most important one, is that of securing for one's inner life the presence of the Great Companion. God has made us for himself. He has so fashioned our souls that he can dwell with us and in us and can share all our secret conversation. He is the only person to whom we can speak without even a whisper. He does not thrust himself upon us, he stands at the door and knocks, but his place is within the heart. We can never be our real selves so long as God is left outside. One of the saddest things that can be said of a man is this: "God is not in all his thoughts." And one of the best, "The peace of God guards his heart and his thoughts."—S.L.L.

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Editorial Notes

WE are giving much space in this issue to the Midwinter Meetings. Reports of meetings are not always, it is true, interesting to read, but these should be. They are ably prepared. They concern ourselves. The men and women at Chicago were our own representatives, discussed our affairs and acted in our name.

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We have rarely presented a more important picture than that which appears upon this month's cover. These youngsters, so absorbed in their teacher's story that they fail to notice the camera, are migrant children.

The modern practice of using fruits, vegetables, fish, oysters and other food preserved in tin, has given rise to a new industrial class, a homeless folk who, following their work from point to point throughout the year, are thus deprived of much that is best in normal American life. To a great extent they lack the advantages of the church, the Sunday School, the public school, the free library, home comforts and neighborly relations. We who

are indebted to their toil and skill for so much wholesome and delicious food should see to it that the intellectual and spiritual needs of these migrants are not forgotten.

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Our readers will notice with interest the fact, reported by Secretary Leiper upon another page, that the Commission on Missions at Chicago definitely decided upon a merger of this magazine with *The Congregationalist* of Boston, but not with *The Missionary Herald*, which is to continue its separate existence. Some such consolidation as this has long been contemplated and carefully considered. The advantages hoped for, as outlined by the "Committee of Twelve" which first recommended it, are an increased circulation and an abler and better publication, as well as diminished cost to the missionary societies. The details of the plan, which is not to become effective before January, 1929, are yet to be worked out. We are assured that the interests of both publications, and, of course, those of all subscribers, will be carefully conserved.

The Sense of Unity Emerges!

The Chicago Midwinter Meetings Show Progress in Group Thinking as Result of Merger in Missionary Organization

By HENRY SMITH LEIPER

CAESAR'S well-known remarks about the number of parts into which Gaul was divided might well apply to the Midwinter Meetings in Chicago. For in spite of some important subdivisions—such as the Superintendents' Conference, the Promotional Council meetings and the Women's Conference—the major divisions were threefold: Commission on Missions, Directors of the Homeland Boards and the Prudential Committee of the American Board. It is impossible in brief compass to give a full account of all that took place at the meetings, so that one is compelled to make only brief mention of more important aspects.

General Atmosphere Stimulating

The general atmosphere of the meetings was excellent, and in spite of such natural differences of opinion as one would expect to find among thoughtful people there was a hearty spirit of cooperation present. Patience was manifested with the inevitable, technical complications involved in the processes of democratic control in the big business of the church. The meetings officially began with a day of fellowship, Sunday, the fifteenth of January, although many of those who attended reached Chicago on Saturday morning and were busy all day in various group conferences. The chaplain for the week, Rev. Harley H. Gill, opened his stimulating services at nine o'clock that morning. With more than ordinary foresight he had planned to have the worship of the group express the sense of need of the delegates by sending out a questionnaire to representative ministers and laymen, requesting them to designate the urgent needs of the church today. By judicious quotation from the letters thus received, Dr. Gill created a very real atmosphere of interest in each of these spiritual problems successively. The themes of the five worship services were: the need of a sense of the distinctiveness of the church, individual responsibility, the passion for service, an every day faith, and the "abundant life."

Opening Day of Fellowship

Sunday morning the delegates left the devotional service to attend various churches in the city. In the afternoon they gathered at the Hyde Park Congregational Church for a service of worship in charge of Superintendent Stearns, a distinctive part of which was the memorial for those who had

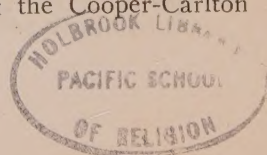
died during the year. The recent passing of Mr. Walker in Boston and Mr. Baker in New York made this a very impressive occasion. Following the sermon by Secretary Burton, a communion service was conducted by Dr. Gill. In the evening the secretaries of Boards and the superintendents of state conferences met for a frank discussion of mutual problems.

Monday was a very full day, but it was filled with such a variety of meetings that even a mention of them all would occupy much space and convey very little of interest. In the evening a fellowship dinner was held at which dull care was driven away by a series of brief talks on themes less weighty than those of the business sessions. The problems and the achievements of the Chicago City Mission Society were brought before this group at the conclusion of the speaking by Dr. Guthrie, with the aid of a motion picture.

The highly representative character of the new membership of the Commission was immediately obvious to anyone who studied the attendance at Chicago. Over twenty states were represented by the women members and at the Woman's Conference on Monday, where missionary education was one of the main subjects considered, these delegates decided that the Women's Committee should consist of the members of the Executive Committee of the Commission on Missions with power to choose cooperating members who should represent certain sections of the country. Women and men members alike were conscious of the advantages secured by this country-wide distribution of representation as against the old system which gave to a few sections a complete predominance in Board management.

The New Commission Assembles

On Tuesday morning the Commission on Missions met for the first time in its new form; that is, as a body made up of the persons legally and morally responsible for the total world service enterprise of the Congregational fellowship. This group has quite naturally inherited something of the point of view of past years when Board members thought of the Commission on Missions as being a debating society with no direct relationship to, or responsibility for, the actual work of the Boards. As the members of the Commission gathered in the Crystal Room at the Cooper-Carlton



Hotel this year, they felt the significance of the new order. Here were the very people upon whom devolves all the responsibility for the various organizations which are constituted and conducted by the Congregational churches.

As was fitting, this meeting began with the usual routine business and comprehensive survey of the total missionary enterprise. Anyone listening to the résumé there given by Drs. Burton, Merrill, Kenngott, Mills and Strong, for the National Council, Commission on Missions, State Conference, Homeland Boards, and American Board groups respectively, could not fail to realize that a dream of utter simplicity in the conduct of the churches' world enterprise is childish. The work is far too complex.

The A. M. A. Percentage Reduced

We will now take leave of the chronological method of reporting and call attention simply to the more important actions which were taken by the Commission in its further sessions. First among these would naturally come the adoption of the report of the Survey Committee which is the group charged each year with suggesting what percentage of all the total benevolent gifts shall go to each particular part of the work. This Committee suggested for 1929 that the American Missionary Association should receive eight instead of nine cents from each dollar of the apportionment. "From those that have shall be taken" is a new motto, perhaps inevitable when the Boards are considered members of a great family. The A. M. A. has large invested funds from which an increasing income has been derived. The Extension Boards, without a comparable financial foundation, have come to face a serious condition, leading to a recommendation by their administrative committee of a twenty per cent cut in missionary work. The A. M. A., on the other hand, seems in a position to make some much-needed advances in its work without deficit. It appeared fairest to the Survey Committee that in view of this situation the A. M. A.'s share of the gifts of living donors should again be reduced, as it has been at every recent meeting of the Commission. The increase will be given to the Extension Boards. The states were requested to see whether they might not likewise be able to operate on smaller budgets for the benefit of the national work.

A serious question which was not faced but which will have to be faced sooner or later is this: at what point will this process stop? It seems extremely unlikely that the A. M. A. percentage on the apportionment will be increased. The recur-

rence of such situations as have occasioned past cuts is practically certain. The question is: how long will it be ethical to use the undeniable heart-gripping appeal of the A. M. A. work to raise the total apportionment when only eight cents out of each dollar is to go for the A. M. A.?

Congregationalist and American Missionary Merged

There were important reports on many subjects received by the Commission, but perhaps none created greater interest than the report of a special committee under Dr. Clarence H. Wilson on the subject of the merger of periodicals. This committee recommended that the Commission "advise or instruct the people now in actual charge of *The Congregationalist* and *THE AMERICAN MISSIONARY* magazine . . . to confer together and devise a plan of unified direction and control such as will conserve the interests represented by each publication, and report to the Executive Committee of the Commission at a meeting to be held not later than May, 1928; that a committee be appointed to canvass the field and place in nomination a man available as publisher-manager and report the same to the Executive Committee of the Commission, as above noted; and further, that the Executive Committee be directed to hold a special meeting not later than May of the present year to receive the above reports and to take such action as it deems wise—all with a view to effecting the change in the publication of these periodicals as of January 1, 1929." This constitutes obviously an actual merger of *The Congregationalist* with *THE AMERICAN MISSIONARY*. The omission of *The Missionary Herald* from the combination was made, so the Committee stated, because of the unwillingness of the American Board to have the distinctive character of that magazine in any way changed.

Dr. Gilroy, editor of *The Congregationalist*, is convener of the conference which must accomplish the approved consolidation.

There has been great discussion of this whole problem during past years and it is at last a relief to have definite action, though important details are still to be worked out.

Many Other Reports Received

Dr. Mills made very important reports on conditional gift rates and annuities for unordained workers. Mr. Lobingier reported on the problems of missionary education, Dr. Hinman on the Near East Relief, and Mr. Franklin Warner on the budget for 1928. Other important reports which we cannot do more than mention were those on investment organization and policy, a common nominating committee, a common fiscal year for the

Homeland Boards, the working of the merger in the local church, group insurance and savings under the merger. The budget of the Commission, as commended by Mr. Warner's committee, showed substantial reductions over the past year and was adopted without much discussion, since it seemed evident that to reduce it further would lower efficiency at a time when efficiency is greatly needed. The important question of the plans to be followed in promotion for 1928 came before an open session of the Commission on Wednesday evening and a large number of suggestions were made. At the same session a discussion took place on the subject of proportionate giving and a statement of principles was adopted. It is published elsewhere on this issue. A study of promotional plans was made by a committee under President Swartz, of the Pacific School of Religion, who brought in over a number of suggestions, most of which were adopted by the Commission and which are explained in a mimeographed pamphlet just published by the Commission on Missions under the title of "Plan of Promotion for 1928." When the Commission met in executive session, the writer, along with all other secretaries, was naturally on the outside—and *not* looking in—but he is informed that the executive session was very brief and that most matters coming before it were referred to the Executive Committee.

Chairman Maurer in his closing remarks told a very pat little story which had a direct bearing on the mental climate in Chicago. He took a walk around the block on the evening of his arrival and was constantly wondering when some burglar would get him! When he returned to his hotel room and opened the door, he saw to his dismay a dark and sinister figure in the depths of the room and thought, "At last here is where I meet Mr. Burglar." In preparation for the conflict he snapped on the electric light, only to find that he had been looking at himself in the mirror at the far side of the room. The moral of this little tale is that the members of the Homeland Boards and the Prudential Committee have both rather tended to fear that the Commission on Missions might do to them in Chicago, but when they met, it was only to discover that the Commission on Missions was none other than themselves!

The Homeland Boards Meet

To understand the method by which the homeland group of thirty-six directors "plus" goes about its work, it is necessary to remember that all of the old Boards as legal entities are still in existence; that the homeland members of the Commis-

sion on Missions are simultaneously directors of all these corporations; but that for purposes of efficiency the total group is broken up into smaller administrative committees for each of the Boards respectively. The Chicago meeting was in the nature of an annual meeting for certain of the Boards. For others it was not an annual meeting. But for all it was a report meeting. Opportunity was given the total membership to become acquainted with their total responsibilities. Dr. Day, as chairman of the Homeland Boards, conducted all the meetings.

The administrative committee of the A. M. A. presented a very significant report in which matters of great moment were embodied; for example, the question of responsibility resting upon the organization for insuring its workers; the problem of education in the South of the Negro churches; the improving of physical equipment; more adequate salaries; more extended work in religious education; and the continuous raising of educational standards. These things are all necessary in order that the work may be in the forefront wherever it is carried on.

The report of the administrative committee of the Church Extension Boards, beside many other crucial matters, included the recommendation already referred to of a twenty per cent cut in the appropriations for missionary service. This proposed cut was not accepted but a ten per cent reduction was recommended, with the added stipulation that a corresponding cut should be made in the budget for administration. The fine spirit of cooperation which was evidenced by the groups more particularly committed to the work of the A. M. A. and Extension Boards was never more obvious or more gratifying than in the discussion of the foregoing matters.

The Education Society's administrative committee, with its five sub-committees—*young people* and student life, missionary education, social relations, leadership training and woman's work—brought in a number of reports both on accomplishments and on future plans. Everywhere the need for trained leadership is being stressed through the development of a program equally adaptable for rural and city churches. The social relations seminars, such as the one held recently in New York, were reported to the directors as being met by increasing responses on the part of pastors and laymen as well.

The administrative committees in charge of other parts of the work had informing and challenging reports to bring before the assembled delegates, the

problems of the Church Building Society being not least among them.

The proposals of Dr. Mills' committee on an increased rate for conditional gifts were adopted.

Preparations were made for the annual meeting of the Homeland Boards which will be held in the month of May at Minneapolis, Minnesota, and adjournment taken until that date.

American Board Prudential Committee

In connection with the Midwinter Meetings, the full Prudential Committee, consisting of the other thirty-six members of the Commission on Missions, is expected to meet as it does on the date of the annual meeting of the American Board. Reference has already been made to the fact that in the homeland group of directors one found a gratifying diversity of geographical representation. The same was true for the foreign group. Twenty-seven out of thirty-six were present and represented eleven states from coast to coast. The three sessions of the Board were conducted under the leadership of President Rockwell Harmon Potter, who acted in the place of Dr. Ashley Day Leavitt, the chairman of the Prudential Committee. Only a few of the more important matters brought before the Board can be mentioned here. Two of them had to do with general policy and were of extraordinary importance. The first was the report of the action of the Board on the proposal of the Winnetka Congregational Church which asked, "first, that the Board, with other foreign mission Boards working in China, or alone, if such cooperation could not be secured, should seek from the United States Government, that American missionaries dwelling in the interior of China who wished to escape such protection as requires the exercise, threat, or show of force, should have only such protection as can be secured through amicable negotiations; and second, that the Board should renew its appeal to the United States Government to take prompt steps to forward the revisal of treaties with China so as to remove those causes of ill-feeling which the present treaties have created with the Chinese government and people." The Prudential Committee was informed by Dr. Strong of the action of the Foreign Missions Conference of North America at Atlantic City the week preceding, where, on the suggestion of the American Board, this most representative foreign mission body in the world approved the action of the American Board and recommended like action on the part of all the Boards.

The missionaries in China have been asked to express their opinions with regard to these two

matters, and reports indicate what might be guessed; namely, that they overwhelmingly approve. It was likewise reported on unimpeachable authority that the State Department in Washington looks with favor on these proposals and is seeking methods of cooperation with the Boards. A second matter of somewhat similar purport was brought before the Prudential Committee. It had to do with the perplexing problem of indemnities. The recommended action, which was unanimously adopted, follows: "That without prejudice to the general question of the rightfulness or wisdom of seeking government indemnities for injuries wrought upon property or personnel in its mission fields, the Prudential Committee declares that, in view of the uncertainty of government and judicial conditions in China today, the likelihood that in any effort to seek just recompense for injuries sustained, the innocent would suffer rather than the guilty, and that such procedure would be apt to increase misunderstanding of missionary purpose and spirit, the American Board will not in this situation present any claim through the American Government to the Chinese national or provincial governments for damage done to life or property; and, while recognizing the right of its missionaries as American citizens to present personal claims to their government for its advocacy it will not encourage such individual action."

The Prudential Committee likewise considered the matter of the transfer of its work in Mexico to the Southern California Conference which will probably be consummated in all legal ways in May. It is already virtually a "*fait accompli*." The Committee received with concern the projections of the treasurer's department.

The Committee adopted the schedule of increased interest on conditional gifts. This was likewise done by the Homeland Boards.

Dr. Timothy Tingfang Lew, Dean of the Theological Department of Yenching University, Peking, China, spoke before the Committee on the very fascinating work. He made reference to the major problems of foreign missions in China today. As one of China's most influential and able religious leaders he naturally inspired a ready acceptance for his judgments.

Three other important matters should at least be mentioned. The proposal that the term of service overseas should be reduced, especially for the first term, was received but not acted upon in view of the financial stringency. It was voted that in the future the work of the American Board in Syria, which has sprung up since the World War

as a result of the forced deportations of Armenians, shall be regarded as a part of the Turkey Mission. And, finally, the attention of the group was centered upon the missionary message. Dr. Austin Rice reviewed and commented upon a study made by Dr. Rufus Jones of Swarthmore College on Christianity and secular civilization. A corollary to this was the discussion of the preparation of missionary candidates with respect to their conception of Christianity today and its place in the world.

What Other Groups Did

Concurrently and intermittently a number of other groups met at Chicago. The Educational Secretaries studied their work and compared notes. The Superintendents discussed their problems, conferred, elected new officers—i. e., Dr. George F. Hennigott, of California, chairman, and Rev. Robert Locke, of Illinois, secretary. The Promotional Council acted on many matters, planned a conference at Bronxville, New York, March 7 and 8,

on "The Special Problems of Presenting Missions Now," and elected officers—i. e., Rev. William F. Frazier, of Vermont, chairman, and Rev. Henry S. Leiper, of New York, secretary. The Superintendents' Council of Chicago Seminary likewise met, as did the A. M. A. Alumni, under the able and stimulating leadership of Director Harold M. Kingsley and Secretary George N. White. Others met, too, but time and space fail us to mention more.

No Calamity: Real Step Forward

Comment might be made at length upon some of the implications of this whole Chicago meeting, but as a final word the writer would like to indicate that to one observer at least the events of those crowded days went far to prove that the calamity anticipated by some who doubted the wisdom of the merger has happily not only been averted but has been transformed into victory for the larger interests of the Kingdom of God.



Analyzing the Student Situation

Tells of Grave Conditions and of What Is Being Done to Meet Them

By HARRY THOMAS STOCK

Student Life Secretary, Congregational Education Society

CONGREGATIONAL university workers "put their feet under a long table" in Chicago, early in January, and talked frankly and constructively about their problems and opportunities. This meeting was held just following the Student Volunteer Convention and the day before the interdenominational university workers' gathering. It was strictly "shop talk," but because these leaders were discussing the methods employed in trying to help the boys and girls from our home churches, their judgments and conclusions should be of general interest.

A. Resurgence of Paganism

They are a hopeful group of people, seeing the bright side of student life and maintaining a genuine faith in young people. But it was a common confession that there is little roseate about the present situation and that this year it is harder than usual to interest and help students. It appears that the round of campus activities grows dizzy each year; that the social life is more and more the center of the university experience; that there is less individual moral control than usual; that there is a larger amount of drinking and a more serious laxity in sex relations; and that the work of the student religious leader is subjected to the fierce

competition of a variety of alluring pagan interests.

The College Problem and High School Days

How well are freshmen equipped to face this new world? Most of them come with a nominal attachment to the church. Great numbers of these, however, have not been loyal or interested adherents of the home church or society during high school years. Of those who have been, the great majority have not experienced a religion which really "took." They know very little about the facts of religion; they have had slight experience in the social practice of it; they have not developed the "controls" which make them proof against the seductions which they will face in college; and they have a comparatively weak loyalty to a Christian code of ideals or standards. There was no disposition on the part of these workers to shift responsibility, and yet they were decidedly of the opinion that our home churches—and our homes—must awaken to a realization that their program of religious education during the early adolescent years must be a first claim upon their resources and energy; otherwise they will send their young people away from home without an equipment able to stand the shocks of college life. The college problem is created or solved to a very great degree

in the high school, the church and the home.

The Fruit of the Summer Conference

Over against this seemingly pessimistic note, the university workers placed a very encouraging fact. A few strong freshmen come to each campus each year, with a clearer understanding of Jesus and of the Christian way and with more skill in leading others than was the case half a dozen years ago. This means, in part, that some home churches are succeeding better with their high school young people. But it was the opinion of the group in Chicago that the increase in the number of these trained leaders is directly traceable to the summer conference programs which the denomination has been fostering. Out of the training which these summer gatherings have provided comes the nucleus of leaders—the cabinet members—for our pastors at universities and colleges. As the number of these increases, the program of the campus church will be strengthened materially, for loyal student officers are the greatest aids that any leader can have.

Personal Contacts

No church or campus religious worker has time or money enough to do all of the work which needs to be done. He must always select the most pressing tasks, and leave the less important undone. Consequently, a major question of discussion related to what is most important: is it preaching, is it discussion groups, is it the forum? There was general agreement that the most important phase of the work is the pastoral side. The more informal the contacts the more profound the results. One of the most useful possessions of any student enterprise is a comfortable home, with an attractive study in which there is a fireplace, and an entertainment fund from which the pastor may provide an occasional evening meal for a student who is in just the mood to be befriended and advised. Most of our workers, however, must pay out of their own pockets such costs of entertainment. The greatest accomplishments of most of these workers are the ones about which they cannot speak: they are the private talks which they have had with a steady procession of puzzled, discouraged, humbled, distracted students. It is personal work of the first order. It is evangelism with apostolic power. It means the saving of the souls, a redemption of the lives of young people who come out of our own parishes.

Preaching and Public Worship

Almost equal in importance with the pastoral phase, some of the leaders would name the Sunday service of worship. It was agreed that this

was more important than discussion groups or Church School classes. The latter are much needed: how little these young people know about the Bible, about life, about Jesus, about the church, about the obligations of the Christian! How important it is that the church itself should furnish an opportunity for radical and reactionary and all middle-grounders to express themselves vehemently, if not always intelligently, upon all matters of conscience or propaganda. This is, indeed, a learning process of the first order. And yet, the weekly ministration of the pulpit and of common worship is still more significant. Not all Christians attend; few are regular in attendance; but many do attend during the course of a year and considerable numbers of them attend as frequently as their parents do back home.

In our modern religious education developments we have been emphasizing the departmental idea so strongly that we have sometimes created false impressions. For example, it has been a current notion that young people must be by themselves in order to gain any benefit from religion. So there has developed the idea of strictly student churches. Some of them are prospering. But some of the most significant experiments of this type have proved much less successful than was anticipated. Students appear to prefer to attend the town church, where they are not singled out for special exhortation, where they have the experience of a normal church service. They want good preaching and real worship. They do not want, as a rule, a professorial lecturer or essayist: they want preaching which appeals to intelligence and conscience and which is good for student and business man alike.

A Paramount Interest

Out of the conference came two practical suggestions by which the helpful fellowship of the group may be continued. It was suggested that at the next National Council meeting, or at other national or regional gatherings, attempts be made to get together workers among students for discussion and conference. It was felt that hereafter the benefits of such gatherings should be extended to all pastors and leaders who touch student life whether in colleges, normal schools or universities.

The Secretary for Young People's Work was also asked to collect each quarter the latest developments in student circles and the news of our own fellowship and to issue to all student workers within the denomination a news letter. This will go to all who are interested, whether technically called student workers or not.

Life Engineering

A Talk Fest in a Student's Room

By MALCOLM BOYD DANA

ONE of the college men had a delicious secret which he proposed to share with his roommate. But somehow this secret, a large three-layer cake from his "best girl," made its presence known. The men began to gather by ones, then by twos. Some came quietly as a thief in the night; others took no chances and ran. Some appeared with their intentions fully known; others "just happened in to ask about to-morrow's French assignment." When a secret is so widely shared it is no longer a secret. Thus the cake was "no longer" for it had vanished as the men lingered on.

Just imagine the scene. The lights are dimmed and a handful of crumbs and a stained pocket knife speak eloquently of a glorious few moments when a three-layer cake met the attack of hungry men and was vanquished. The men are artistically draped upon the window seats and the table; others are lounging in utter satisfaction upon the beds; one or two deign to sit with mild dignity in chairs, while the informality of stretching full length upon the floor appeals to a few.

Now that there is no more cake, a "bull session" is in full sway. The men discuss anything from the last dance to the next football game. They point out the shortcomings of the faculty, reshape the curriculum, and demonstrate with an increasing sense of personal power, how "Prexy" ought to run the school. As the wee small hours of the night approach a few men leave amidst the taunts that bear directly upon that superstition labeled, "beauty sleep."

A deep voice made more dramatic by the lateness of the hour asks,

"Whatcha goin' to do when you get out, Jim?" Immediately the atmosphere becomes charged with a new feeling of purposefulness. These men are about to share visions of their futures.

The Outlook on the Gridiron

Jim, the football captain, the one man on the campus who can strut sitting down, tells of his interview with a superintendent in a city near by. Hastily he speaks of the business end of his contract. Then he plunges into the vital side of it. He glimpses the previous successes of the team he is to coach; he shows what a change in the style of play will mean; he gives an idea of the material he has to mold into a winning team. Running through his mind is a vision of his team successful on consecutive Saturdays until the crucial game is being

played. It is a glorious struggle until the close of the last quarter. In the semi-darkness his quarterback heaves a daring pass, a dark figure leaps into the air, a short staggering run and a touchdown. His team has won the state championship!

A Cathedral of Commerce

It is all so vivid to that group that Hank begins to share his dream. He is going to Massachusetts Institute of Technology next fall to spend several more years in preparation for a life as an engineer. Through his mind there runs a vision of himself, possessed of a valuable contract to construct a big office building in New York, surveying the site. Then hour after hour laboring at his drawing board until he has called out of his trained mind the type of building best suited for the site and one to meet the needs of those for whom he is laboring. The building mounts into the air until the day comes when he hands over the keys of that great cathedral of commerce. His building that training, vision, and using of certain materials have made possible is completed and accepted.

Construction that Does Not Deteriorate

Hank has barely ceased sharing his dreams of his future when a quiet voice from a far corner, pulsating with deadly earnestness, is heard:

"I, too, am going to be an engineer."

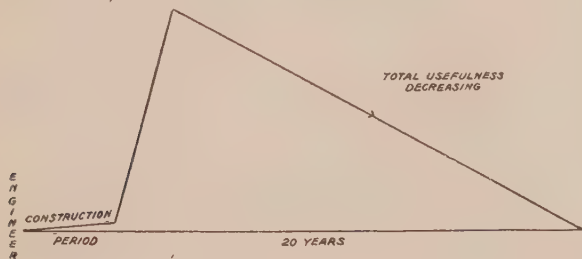
"Jehosophat! you an engineer, Dave? Why, holy smoke, you hate mathematics and flunked physics. A fat chance you've got to be an engineer," blurts Hank.

Dave rises and stands near the table. His fingers idly play with the crumbs on the cake plate. His face is alight with a glow that stills his mates to pin-dropping quietness.

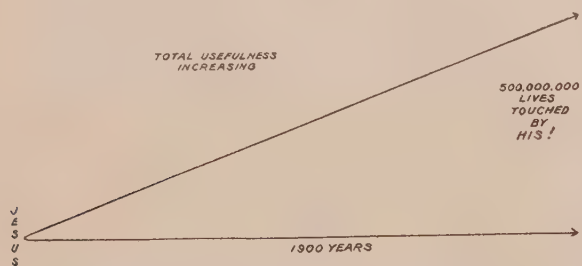
"Listen, fellows, I do hate mathematics and I did flunk physics, but I am not going to be that kind of an engineer. You know we have all discussed things pretty freely here at times. A good many of us have refused to have anything to do with things that appear to be religious. But all year I have been thinking about this man Jesus. I've listed the different things he did, the problems he had to meet, the opposition he stirred up. Fellows, that man was an engineer, a life engineer, for he built life. Listen: 'I am come that they might have life and that they might have it more abundantly.' 'The spirit of the Lord is upon me because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' That is life engineering, and we are all interested in phases of it.

"Do you realize, Hank, that your office building is perfect, if ever, just once? When the last rivet is in, the last bit of masonry done, the building may be finished. But deterioration sets in and each year the owners charge off five per cent and at the end of twenty years time the building is wiped off the books. Look at this chart, it gives the idea.



"He that builds a life and community spirit builds something that becomes more beautiful and more useful year after year. That's what Jesus did. He built a few lives and now look at the results. Civil, mechanical, architectural engineering feats have come and gone, but the results of Jesus' life building have increased daily until on every hand we see the effect.



"Fellows, I am going to be a life engineer and give my all to the building of something time does not destroy."

The Appeal of Youth

The stage in our American life has been reached when the appeal of youth must be answered. No

WHAT is Christianity? Is it the Nicene Creed? That is a great creed. But it is not Christianity. What is Christianity? Is it the Catholic Church, or the Episcopal Church, or the Baptist Church, or the Presbyterian Church? These are important. They have made great contributions, but they are secondary. . . Is it baptism or the Lord's Supper? They are very beautiful to us who know them, but they are not Christianity.

What is Christianity? Christianity is the spirit and quality of life that is breathed into people from

longer content with the *status quo*, they are demanding broader fields of service. They ache and long for something to do that will cause them to give everything they possess in talent, personality and vision to accomplish the task. The flame of youth is not something to despise but to cherish. All over the world that fire has smoldered throughout the ages. Now, by a series of interesting phenomena, it has been fanned into flame.

Young men like Dave have caught a vision. They have come into the presence of the Master questioning, as the Rich Young Man did years ago, "What shall I do." Are we to tell them that there is no place for them in our missionary program? Are we to say that there is no great human cause in which they may invest their lives? No, that would not be true. The world is crying as never before for leaders, consecrated, possessed of a consuming fire, directed by Christian vision. Is it not time that we invested in personalities rather than in bricks and stones? Is it not a great challenge to use our money to enable young men and women to become life engineers, to build a Christian America?

Youth has hurled his challenge to the civilized, Christian people of America. A finer, more capable, potentially powerful generation never lived. Is your answer mere applause or a gesture? Is it an attitude of indifference toward unserved portions of America that allows a twenty per cent reduction in missionary endeavor to be consummated? I pray God that the older generation may not be weighed in the balance and found wanting because it refused to heed the challenge the youthful life engineers are hurling.

Listen again to Dave: "I am going to be a life engineer and give my all to the building of something time does not destroy." Is your answer bricks or personalities? Is it curtailed missionary expansion or is it the realization of a Christian America?

Young men and women have answered the call of Jesus. They await your answer!

fellowship with Jesus, and the people in whom it is you will find among all creeds and churches. . . . The folks whom we have known, through whom God has shined marvelously to make life beautiful—our fathers and mothers and friends—they are Christianity. And my friends, when you are all through discussing the things that are needed for the improvement of the church, this is what the church needs most of all: more real Christians, to whom Christianity is keeping fellowship with the Master, and learning how to live.—FOSDICK.

A Latin-American Sky Parlor in Mañana Land

While Their Parents Are Making Cigars the Children Are Being Made Into American Citizens

By NEVA ISELIN LINDGREN

This story is contributed by Miss Lindgren out of her experience as a summer student worker at the Latin-American Institute. She came to know the children and their parents very thoroughly during her period of service and to realize the value of the help given by the Congregational church and school to these little folks in "Mañana Land."—EDITOR.

LOOK out of my high window early in the morning. That means at five-thirty or six. Pattering down our street come mothers with their children. They are on their way to the day nursery, to leave the babies while the mothers go on to the factories to work at the endless task of making cigars. This is Mañana Land, where every one works at rolling, sorting, packing the interminable "cigarro." High over the school building the sky parlor is built, with comfortable rooms for the teachers of the mission adjoining. From its windows we look out over the surrounding territory and take inventory of this fascinating country and its people.

In 1894 a strike in the cigar factories of Key West prompted their owners to make West Tampa their working center. It was then that a great migration took place, and the nucleus for a mission center was formed. Here in this teeming section of the city known as West Tampa, we find *La Iglesia de los Peregrinos*. Look, over there! Pilgrim Church in Mañana Land! Even the ideals and traditions of the good ship *Mayflower* have found their way into this harbor and are being assimilated by a number.

A Great-Grandchild of the Mayflower

In 1905 when Rev. and Mrs. Fred Ensminger, the founders and first leaders of the Pilgrim movement, came to West Tampa, they were faced with deplorable conditions. But they had faith and a deep consecration. Here they established a home, known as "The Ark," which in due season became a veritable ark of safety for the needy and troubled.

This "Ark" was a school as well as a home; for education was one of the great needs in this city of tobacco workers. Today our workers are led by Rev. and Mrs. Carl H. Corwin, and some of them who have given years in the service of these people are carrying out the same ideals with which the work started. Step into the kindergarten, and the happy faces and enthusiasm of the many children coming from homes of need tell of their finding a new and wonderful life; or watch the experienced teachers training the hundred young people from day to day; or go with the pastor to one of the homes and see him settling some trouble or bringing some comfort or reading from "The Book" to the family in their own tongue; or attend a church service and listen to the singing. The Cubans love music.

Early and late the homes are visited. The people are truly ministered unto; the gospel message reaches them through spoken word and printed page. The rites of baptism, marriage and burial are performed. "El buen pastor"—the good pastor—is a recognized character to the people, old and young, who love him for his Christlike faith and the sincerity of his daily life. Surely, by thus ministering to these children, we are only paying a long-standing debt to the Latin people. From them great works of art have come to us: painting, sculpture, literature. They exemplify the picturesque in life, the heroic. Years of culture and an appreciation of beauty are the foundations on which we build our ideals of Christianity and good citizenship.



RAMON AND TOMMY

Sunday Morning in the Sky Parlor

Sunday the Sky Parlor offers you a view of the activities of this mission center. The pastor con-



ROOM CONTAINING D. V. B. S. EXHIBIT

ducts services in both Spanish and English, morning and evening, and also a fine Church School. For children and parents the services meet all needs. Here you may join in singing the national anthem and, if your knowledge of Spanish permits, unite also in the old hymns whose stirring tunes and vital words awake in you a challenge to opportunity.

The church building itself has as many cycles of usefulness as there are days in the week. It is the largest and most complete building in the mission community. It must serve as church auditorium and Sunday School room; week-day instruction is also carried on here; Christian Endeavor and week-day evening service. It is social hall and gymnasium; and even the loft is used as the general store for secondhand clothing.

No more constructive piece of work is done than that of the day school, where five grades are taught. Six teachers compose the staff, one of whom, Mrs. Sarah Von Ohsen, began her services fifteen years ago, and from time to time has returned to take up the work of teaching the children of a people for whom she has given much of her best efforts, because she believes in them, and has high hopes for their future leadership. She is known everywhere in Mañana Land and welcomed in the homes of parents and former students as a beloved teacher and friend.

Twice Student Summer Service has caught a vision out of this window. From a three months' investment in making life count for the most, look at the field through the following letters which show how youth meets the challenge:

"We have started our Vacation School and are happy and busy. We have about thirty children enrolled and everything seems to be going along splendidly. We begin at eight-thirty in the cool

morning, and have short sessions, so that the temperamental Cubans may not become restless. At ten-thirty all go home for what they call 'the little breakfast.' Then they return for a second session until twelve."

"The school goes along well, every week bringing new pupils. With it come new experiences such as picnics, street meetings, and one afternoon a baptism for four members in one family. The S. S. S. worker held the christening bowl, and it was the strangest service of its kind she ever attended."

"The people themselves have the inherent qualities of their ancestors: they are temperamental; they love beauty; they are intensely loyal to ideals and standards."

"One day a '*niño*' came to the mission house with a note. It was a request for a wheel chair. I went to the home of the girl who was ill and who needed help. She had been ill for two years and her wheel chair had been sent to someone else who could not walk. My problem was to find another. I spent two days searching and finally gave it up. I visited the lame child who had received the original chair and found he would suffer greatly without it. We found a suitable one at last, and brought it to Carmelita's house. We were just in time. Two days later it was returned to the mission house. Little Carmelita had no more need of it, for she was dead. There are problems, but they are solved. Life goes on. On Sunday we baptize all the children in a certain family. At about three o'clock we go to the home. All the neighbors' children and the cousins sit huddled on the floor watching the ceremony. The formalities are gone through, the papers signed. The children are brought forward and questioned as to their faith,



HANDWORK EXHIBIT, DAILY VACATION BIBLE SCHOOL

the minister asking the two eldest in turn, '*Crees tu en Dios?*' and they answer '*Si, señor*,' and the ceremony goes on. There is a hush over the whole

group, and one can sense the emotion in the hearts of all."

"These are but glimpses of a whole summer of joyous service in an attempt to bring a vision and ideal to these people, who love and appreciate one's best efforts."

What will be the limits of such usefulness in this borderland between English and Spanish-speaking Americans? We have laid foundations not only for lives but also for a movement. They are eager to learn. The past has taught them self-control, the value of continuous instruction, the inspiration of the gospel of Christ. We seek to conserve the best elements of both English and Spanish civilizations, so as to prepare for a leadership in the future.

To-day's work is done. Climb up to the Sky Parlor with us. The dusk comes on over this sleepy little bit of Spain transported to our shores. Jasmine perfume and the spider lily's delicate fragrance steal upon us. Slap—slap—slap go the long leaves of the banana tree in the yard below. On the porch of our neighbor's house you can just see the white blot of the women's dresses, as they sit *al fresco*." In the soft accents of the Castilian voice, a mother calls her children, for they have been sitting with us. We have been singing softly. They get up to leave us, calling out as they go: *Hasta mañana, hasta mañana*"—Until tomorrow.

And they are gone, the citizens of a tomorrow. The street lamp across the lot flares, falters and then is steady again; the street car clangs; the pi-



FOUR LITTLE MAIDS FROM SCHOOL

ano at the corner café takes up its constant reiteration, "It Ain't Gonna Rain no More"—and we wonder. Not about the weather, but about ourselves: the opportunity before us here among the Latin people. *Mañana*—what of tomorrow! We will be ready when the children come back. We will keep faith that a Pilgrim church may flourish in *Mañana* Land.



Howard Thurman—Prophet

By SUSAN F. HINMAN

IN Oberlin, Ohio, traditional home of prophets, has recently appeared a new prophet. He is the Reverend Howard Thurman, pastor of Mount Zion Baptist Church.

I know nothing about Mr. Thurman's ancestry except that he is obviously of pure African lineage. He was born at Daytona, Florida, November 18, 1899. He received his early education in the public schools of Daytona and the Jacksonville high school. Later he studied at Morehouse, a Baptist college for men at Atlanta. From there he went to Rochester (New York) Seminary. Mount Zion church, Oberlin, is his first pastorate, though it cannot be called the beginning of his ministry. Before coming here, he had worked in student conferences, east, west, north and south.

It seems that a few years ago he attended a retreat at Quaker Hill Inn, Paulding, New York, where a student group, without organization, simply lived together for a week and tried to get a

picture of Jesus, apart from all prejudice and theological bias. One day Mr. Thurman took a five-mile walk with the young woman who was the genius behind this gathering, a director of Young Women's Christian Association conferences, who said to him, "I want you to say to other students what you have said to me. Will you go to the Negro student conference at Talladega?" He went to that conference and to other conferences for students, both colored and white, until now his opportunities are only limited by his strength and his obligations to the Oberlin church. Last spring he gave three weeks under the auspices of the Young Men's and Young Women's Christian Associations to a visitation of eighteen colleges in the Southwest.

"What is your major interest?" I asked Mr. Thurman.

He answered with a thoughtful smile, "At present my major interest is helping students to ad-

just themselves religiously to present-day education and life." That he is meeting with a measure of success is shown by the fact that he is summoned by student groups from one end of the country to the other to help them solve the problems of this most difficult of all times.

"Was your faith unsettled by your college life?" I inquired.

"I have never felt my religious faith threatened," he answered with modest assurance. "Of course, continuous adjustment has been necessary to relate each new fact of science to my previous knowledge and to frame a consistent philosophy of life, but that is a part of one's task. It ought not to disturb one. There is," he admitted, "the difficulty of trying to reconcile Christianity as practiced on me in America"—note the phrase and remember that the speaker is a Negro—"with the genius of the religion of Jesus."

Later he spoke with some hesitation of the National Student Conference held last winter in Milwaukee, under the auspices of the Council of Christian Associations, at which he spoke on "The Quest of God." "Perhaps this should not be mentioned," he said, "but I believe that this was the first time that a Negro has spoken before such an audience on any other question than that of race relations."

"Why shouldn't it be mentioned?" I queried.

"Because it is a thing of which anybody ought to be ashamed. It was even humiliating to me. You see, for a Negro to address a white audience is a subject for apology, and the only justification would be that he should have something to say about his race and their problems."

This he said in a tone of quiet, detached appraisal with no faintest touch of bitterness. In short, this brilliant young Negro wishes to be judged as a man and not as a representative of his race.

I asked Mr. Thurman his opinion of Dr. Dubois, not so much of the man as of his attitude. "Isn't he rather bitter?" I suggested.

"I can't sit in judgment upon him," was the answer. "From the point of view of Jesus, bitterness cannot be justified, but bitterness is the inevitable price that America is paying for the crucible in which she compels part of her children to live." Then he proceeded to relate facts, not of long ago, but of the present day and hour, the natural reaction to which would be bitterness. He told, always very quietly, of the young Negro born forty years after the Emancipation Proclamation, but knowing today no other name than "Bill," and unaware that freedom had ever been granted

to his race. He told of his colleague in Oberlin, once a pastor and district superintendent in the South, whose ministry was subject to the dictation of a plantation overseer. The preacher was not allowed to attack whiskey and vice and other influences on the plantation that tended to debauch his parishioners. He told of the young colored widow from Oberlin who went South to teach, and of how one night not long ago her windows were lighted with the flames in which a Negro was being burned alive.

The quiet, even voice went on, "Jesus came through"—the quaintness of the phrase struck me—"on the question of the relations of his people with the Romans, but there are evidences of mental struggle. What saved him was his consciousness of God. If we were as sure of God as Jesus was that would be our answer."

Howard Thurman seems sure of God, and that is what saves him from rancor.

"Which do you like better, books or people?" I inquired, recalling my own college days when books were my only world.

"I love books"—his eyes kindled—"and I love people. I love some books because they show me how to get hold of people. I had one rule in my student days; I have it still; I am never too busy to talk to people."

Last summer, he was a member of the conference of the Fellowship for a Christian Social Order at Hillsdale, Michigan, and preached the sermon following the conference on family relations. At Lake Geneva, he conducted the daily morning worship, and gave at the close a synthetic interpretation of the group discussions on such topics as the relations of men and women, prayer, industry, the church and race relations, as well as holding interviews with the religiously perplexed.

At Hampton, Virginia, he gave four addresses at the conference attended yearly by three hundred and fifty Negro ministers. His general subject was "Four Problems of Youth: Religious Adjustment; Practical Morality; Racial Adjustment, and the Choice of a Life Work."

"There is one unique thing about my work," he explained, "I never accept any calls to speak on race relations. Seventy-five years from now, I believe, that phrase will be obsolete; the problem will have been solved; but people will still be discussing human relations and the relation of man to God. There is a place today for the discussion of race relations, but it is not what I do best. I avoid that subject, not because I am afraid of it, but because the fundamental problem is one of religion.

"When I made up my mind to love my enemies, I found that I had been praying to a God that thanked his enemies and sent them to hell. I had to reconstruct my idea of God."

Though Mr. Thurman is never bitter, he is by no means uncritical. The severest criticism of the church that I have heard came from him. He said, "It is my experience that in the situation of my own people, of any minority group, I cannot look to the church for help." That he does not abandon the church is due to the fact that he fixes his eyes on an ideal which it is to realize in the future.

Speaking of missionary work at home and abroad, he said: "Missionary success does not spring from the spirit that pities the 'poor heathen,' but from the sharing of a certain kind of life and spirit. It is the spirit which says, 'I can never be what I ought to be until these Chinese, or whatever they may be, are what they ought to be!'"

"The whole psychology must be shifted. I heard of a certain missionary who was once in Japan and who said, 'I couldn't stay in Japan because here I was only an ordinary man. Now I am working in the Balkans, and they almost worship me there!'"

"The same principle applies in missionary schools

at home. The teachers have an increasing burden of proof on them because the Negro students are becoming aware of so many things. I mean economic and social conditions. They don't accept such things as bad housing, low wages or any form of exploitation as God's doings any longer. Now they call the president of a missionary school who will not allow white and colored teachers to eat together a hypocrite!"

Mr. Thurman spoke warmly of the fine fellowship between white and colored teachers at Tougaloo, and of the resulting enthusiasm of the students as contrasted with a certain other missionary school of another denomination. "And yet the president of the latter wonders why the atmosphere of the school is not a conductor of spiritual energy!"

Mr. Thurman is no iconoclast. His message is always constructive. He is a builder of the new world order which Jesus called the Kingdom of God.

"He whom a dream hath possessed treads the impalpable
marches;
From the dust of the day's long road he leaps to a
laughing star;
The ruin of worlds that fall he views from eternal
arches,
And rides God's battlefield in a flashing and golden car."

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The Church Extension Boards and the Lenten Thank Offering

In Such an Emergency Who Will Fail Us?

THE Commission on Missions at the Mid-winter Meeting made certain recommendations to relieve the Church Extension Boards because circumstances had lessened the available income at this time, and made necessary a regrettable cut in the work on the field.

This work was committed to the Extension Boards by the churches, and we believe that if the situation were known to the churches they would come to the help of the Boards which are compelled to curtail work on the field because the gifts of the churches are not sufficient to meet the obligations incurred in their name.

For a number of years the Congregational Home Missionary Society, in order to maintain its work, has been expending more on the field than was received from the churches, the difference heretofore being made up from the Legacy Reserve Funds. The time has come when there are no reserve Funds available. The Extension Boards, accordingly, find it necessary to curtail the field work. What does this mean?

It means: the giving up of certain needy fields which have little promise of coming to self-support; the curtailment of summer student service; the reduction in aid to foreign-speaking and Negro work; the paring down of publicity and promotional expenses; also that it will be impossible to undertake new work, however urgent.

This will be a very sad experience for the field and a very difficult thing for the Administrative Committee to accomplish. Appreciating the unhappiness of the situation the following recommendations were passed by the Commission on Missions:

1. That appeal be made to the churches and individuals for extra apportionment gifts in this emergency.

2. That the situation be laid before the self-supporting states and they be asked whether they will vote a special contribution to the Extension Boards.

3. That the Lenten Thank Offering be designated for this work.

4. That the Children's Day Offerings be sent the National Treasury without division, thereby counting on apportionment over and above the regular percentage.

Now, concerning the Lenten Thank Offering or "collection," if you will. That pioneer Home Missionary Superintendent, Paul of Tarsus, saw no incongruity between talking in one letter about the highest spiritual concerns and—the "collection." Indeed, he saw a close relation between the two. Ought we not, as individuals, as Congregational Christians, whose heritage of missionary history and sacrifice is an inspiring record and whose opportunity to serve in the Kingdom is unsurpassed—ought we not to prevent this backward step and the reduction of the great work committed to us? To quote from an address by General Secretary Halliday at Rockford, Illinois:

"There are four essentials to financial success.

"*First*, whole-hearted discipleship on the part of individual Christians: the hope of missionary support cannot depend on clever mechanism or high-pressure methods, but on absolute consecration of men and women to the Kingdom.

"*Second*, the adoption of the principle of stewardship: proportionately planned giving is the only

method which will prove adequate to our needs.

"*Third*, missionary education: telling of the work, personal contact.

"*Fourth*, adequate machinery for bringing to the individual Christian at a regular time and in an understood way the actual opportunity to do his share."

Oh, that we might get the vision expressed in a glorious phrase coined by Dr. Davis, Moderator of the National Council, and by the abandonment of ourselves and the enlargement of our giving, each find himself privileged to be in partnership with the Divine—"the confederate of a gracious Providence." This thought would lift all our giving to high levels; then would we bring all our gifts to the storehouse of His bounty that there might be meat in His house for all who need the Bread of Life.

Will not our Congregational Fellowship have in mind, and remember with their prayers and gifts, the need of this patriotic Christian work which they have supported for one hundred years and more?

Do we want His blessing? Prove Him *now herewith*. The blessing is limited only by our own capacity to receive it.

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Progress in Safeguarding the Ministry

By CHARLES S. MILLS

STATISTICS are sometimes clothed with a deep, spiritual significance. In the forward movement of the Annuity Fund for Congregational Ministers, figures must be translated into terms of life until we see in them definite, adequate safeguards for age and disability without which the leadership of the church can never be maintained in dignity and effectiveness. It is a far cry from the meager grants of the Boards of Ministerial Relief, the best we can do for our noble veterans, to the day when the outworking of the Annuity Fund shall transform the economic status of the ministry and provide reasonable protection in the days of age.

There is profound significance in the table which outlines progress for the year 1927. One has to read into it intimate correspondence with hundreds of ministers, fine cooperation by state superintendents, resolute self-denial by many members of the Fund in order that, thereby, they may do their part in protecting themselves and those dependent upon them. Many a letter brings evidence of the struggle to meet the requirements, but many more are eloquent with appreciation of the generous op-

portunities now given by the fellowship to provide, at minimum cost, what otherwise would be out of reach of the minister's purse.

There should be put into the story the gifts of nearly one hundred thousand loyal members of our Congregational churches to the Pilgrim Memorial Fund. Often these, too, came out of sacrifice that an adequate foundation might be assured for the noble, far-reaching plan.

First Fruits

We have come now to the time when the rewards of this fine, sacrificial service are beginning to be manifest. In the years 1920-27 the distributable income of the foundation reached a total of \$1,468,000 for the Annuity Fund. Even this is only the initial stage of this beneficent service. Through all the years it will continue, enlarged, it is to be hoped, by gifts and bequests, a source of strength and inspiration to generations of ministers. It is peculiarly attractive for the larger gifts of those who recognize the strategic value of maintaining the highest standards of the Christian ministry and also to make sure that sincere, brave,

If-forgetting men may never unduly suffer by the negligence of the church.

A Growing Institution

The larger results are still far in the future as it is less than fifteen years since the Annuity Fund was instituted. However, the roll of annuitants reached last year 373, while annuity payments increased forty per cent over the previous year. At the end of 1923 there were but ninety-two annuitants so that the number has more than quadrupled in the four-year interval, while the payments have gone from \$28,463 to \$133,923. Within a few years this figure, in turn, will seem small in the growth of the Fund and the wider outreach of its service.

Work in the Creative Period

The chief care of the trustees and the executive officers in the creative period is to make sure of the foundation and the soundness of the plan at every point. The rules and regulations were subjected to microscopic scrutiny before being formulated,

to secure the utmost possible benefits to the ministry consistent with the integrity of the Fund.

The system of investments has been, from the start, under the care of men trained as leaders in finance, officers of great fiduciary institutions, who have given their services without cost. While securities of the highest grade only have been purchased, those of the Pilgrim Memorial Fund showed appreciation in market value, December 31, 1927, over cost, of \$774,450 and those of the Annuity Fund, \$244,705, or a total for the two funds of \$1,019,155. In addition to this there is a Profit Reserve of the Pilgrim Memorial Fund, received from the sale or exchange of securities, of \$132,980. This, in turn, is invested and its income included in the Pilgrim Memorial Fund distributable income.

Interest Earnings

Actuarial calculations of annuities are always based upon the rate of four per cent, as in the first objection of the plan. All the reserves, however, are credited with interest as earned and, since the inauguration of the Expanded Plan, the rate of four and three-quarters per cent has been main-

tained. This means a considerable enlargement of the Membership Fund of the Original Plan and the reserves from which its annuities are paid, and, in the Expanded Plan, on the member's account, an addition to the basic credit at the rate of four per cent.

Standardized Interpretation of Rules

One of the difficulties against which the Annuity Fund has had to contend through the years is the acceptance by many ministers of irresponsible rum-

ors utterly at variance with the facts. To put the rules as far as possible in untechnical language, and to give every minister clear information, there was issued more than a year ago a standardized interpretation of rules. It is a summary of correspondence for seven years and gives explicit answers to more than one hundred questions. No minister should fail to inform himself definitely regarding the operation of the Fund. Many are depriving themselves of its privileges by a mistaken

notion of its cost and its results. A copy of the "Questionnaire," as this summary is called, will be sent on request at any time. All ministers not yet members of the Fund are earnestly invited to obtain and study this exposition of its principles.

Enlarging the Annuity

One of the by-products of the Annuity Fund is the service which it is rendering members by accepting deposits, in addition to regular dues, for the increase of annuities. This is covered in detail in Section XV of the "Questionnaire." Total special deposits, not including interest, reached, December 31, 1927, \$93,020. In the month of January, 1928, fifty per cent more was received than for the entire year 1927. One member sent \$6,500, and another \$4,963, total deposits for the month being \$12,430, making the aggregate amount received up to January 31, 1928, \$105,450.

Word frequently comes, in confidential correspondence from ministers, of the loss of the savings of a lifetime through some unfortunate investment, the perfidy of trusted advisers, the closing of banks, the inability of those to whom loans were made to fulfil their contracts either for the

THE ANNUITY FUND IN 1927

Membership	2,384
Increase, 91	
Annuities Paid	\$133,923
Increase, \$38,525	
Receipts	\$572,437
Increase, \$5,391	
Assets	\$3,132,841
Increase, \$406,577	
Pilgrim Memorial Fund.....	\$4,926,910
Increase, \$35,737	
Total Assets (Cost)	\$8,192,731
Increase, \$442,314	
Total Assets (Market Value) ..	\$9,211,886
Increase, \$727,229	

payment of interest, or the liquidation of the loans.

Such losses, tragic beyond words, may be avoided by recourse to such an organization as the Annuity Fund, whose assets, including the Pilgrim Memorial Fund, already exceed \$8,000,000, invested and vigilantly guarded by the most conservative and skilful financiers. Its service is open to all members, however small the deposit, and equally open to those who have greater sums to entrust, the largest for a single individual up to date being in excess of \$11,000. All deposits are subject to the rules of the Annuity Fund. To provide proper stabilization they are not subject to withdrawal. They are held for accumulation, with interest additions, toward the reserve out

of which the member's annuity is eventually paid, according to the regulations of the Fund. The rules as to provision for death and disability benefits apply to these deposits as well as to the payment of the regular dues. See Sections IV and V of the "Questionnaire."

Some members beginning to receive annuities under the Original Plan leave the quarterly payments with the Fund to accumulate for the increase of the annuity, with the understanding that the enlarged annuity will be paid to the member whenever he elects.

Financial Aid Through the State Conference

The State Conferences of Maine, New Hampshire and Vermont now offer to bear a part of the initial dues for ministers within the bounds of these states. The plan is heartily commended to all other state Conferences. What more strategic declaration could be made for the morale of the ministry in any state than the announcement that any minister finding difficulty in maintaining membership in the Annuity Fund would be assisted through the Conference? In the discussion of this plan at the annual Midwinter Meeting of State Superintendents in January, it appeared that the amount actually required from the state budget for

this cooperative service had been, in the experience of the Northern New England states, comparatively small and abundantly justified. While it is inevitable that, eventually, all forward-looking churches

will cooperate with their pastors, no minister should suffer from the present indifference or reactionary spirit of a Board of Trustees.

The Younger Men

The attention of all men in the earlier period of their ministry is again called to the peculiar advantage to them of membership in the Annuity Fund. It is nothing less than an economic crime that, out of 1,193 ministers who, according to the last Year-Book, had been ordained within fifteen years, more than one-half had not united with the

A MESSAGE TO CHURCHES

*The Directors of the Congregational Home Boards,
at their meeting January 19, 1928, adopted
the following minute:*

The Directors of the Congregational Home Board, acting as the Directors of the Congregational Board of Ministerial Relief, urge upon the churches their cheerful cooperation in the plan of the Annuity Fund for Congregational Ministers by sharing with the pastor in the maintenance of his membership in the Annuity Fund, as a legitimate part of the expense budget of the church, on the ground of its own welfare and the dictates of social justice.

Further, we desire to express the conviction that the method of Ministerial Relief cannot be expected to continue as a general provision for retired ministers after its work is completed for those who had retired, or were nearing retirement, when the Annuity Fund was inaugurated. The income of the Boards of Relief must then, we believe, be used to supplement the provisions of the Annuity Fund, chiefly for emergency cases demanding special care.*

Fund at the end of 1927. Some doubtless have been prevented by circumstances which they could not control, but it is difficult to believe that, for the majority, the obstacles are insuperable.

The Share of the Local Church

While the number of churches sharing through their annual budgets the minister's dues increases from year to year, it is still far below what it ought to be. There are now 626 upon the Honor Roll. Constant vigilance should be used to bring churches into line. At every Council of Installation or Recognition question should be raised whether the church has definitely voted to provide one-half of the dues of its pastor's membership in the Annuity Fund. If it has not, the Council may well recommend to the church that such action be taken. The amount involved for the church in most cases is moderate and, after the first year of the pastor's membership, is often negligible as an item in the budget, but it is of deep, moral and social significance and is often the determining factor in the action of the minister with regard to membership. Scores of ministers, doubtless, are not yet in the

* NOTE: The Boards of Relief will still be of great importance in covering emergencies such as grants for those disabled in early life, for young widows bereft by the untimely death of their husbands, for ministers overtaken by some disaster, and for exceptional cases where men were prevented from entering the Annuity Fund.

membership, who would gladly enter if their churches would cooperate with them.

Surely the Congregational churches need to take heart the movements in other fellowships. Among the Presbyterians 5,000 churches have agreed to make a payment equivalent to seven and one-half per cent of the minister's salary annually and practically all of the Protestant Episcopal churches are paying a similar assessment, aggregating \$1,100,000 annually on behalf of their pastors. The utmost required of a Congregational church is the equivalent of three per cent of the salary and, after the first year of the pastor's membership in the Annuity Fund, even this is radically reduced by the annual credit from the income of the Pilgrim Memorial Fund.

The Older Men

The churches are also reminded that the modest requirement through the apportionment is absolutely essential, in addition to the provisions of the Pilgrim Memorial Fund, for the payment of annuities to the older men having certificates under an earlier plan of the Annuity Fund.

The maximum annuity receivable from these certificates is \$500, on the basis of thirty years of service. Of this the minister himself, by annual payments, provides one-fifth (\$100). Of the remaining \$400, the Pilgrim Memorial Fund takes care of

more than one-half, but, although seventy-two per cent of its total income up to 1928 has been used for this purpose, it cannot carry much more than fifty per cent of the requirements.

Receipts Through the Apportionment

In 1922 projections made by the Actuary showed that, in addition, a minimum of \$50,000 a year from that date would be required. At the end of 1927 the difference between the projections, covering the period 1921-28, and the actual provision of the churches was more than \$175,000. The apportionment in 1927 provided \$37,105, while the actual payments for that year alone were \$51,770.

With the constantly rising annual requirements upon this supplementary fund, which will reach over \$150,000 by 1940, it can readily be seen that, at the very least, this difference must be made up besides the full sum of \$50,000 a year. This is not a technical requirement of the Annuity Fund. Under these certificates it can only disburse what is received from the churches, in addition to the annuity through the payments of the ministers. The benevolent schedule of every church should contain an item of two per cent, as recommended by the Commission on Missions, for the Annuity Fund, to be used wholly, and without any deduction for overhead expense, to fulfil this expectation of the older members of the plan.

The Missionary Commandments

Twenty Commandments for the Twentieth Century

By ALBERT JOHN MURPHY

AND the Lord spoke all these words, saying, I am Jehova who brought thee out of the Old World into the New.

1. Thou shalt be humble and willing to learn.
2. Thou shalt respect the personality of thy neighbor across the seas, thou shalt not look down upon him nor make crooked thy finger against thy neighbor in his humility.
3. Thou shalt not suffer thyself to speak of thy gifts, nor good qualities to thy neighbor before thou hast gone and studied to understand thy neighbor and his gifts.
4. Thou shalt have no other gods than the God of love. Thou shalt not make unto thee any image of a Nordic god or a white god. Thou shalt not make God in thine own image and say to the Athenians, "Behold your God." Neither shalt thou make the image of thy god in gold.
5. Thou shalt honor the civilizations that are older than thee out of which thou wert born, that thy days may be long in the land of international

variety, which the Lord thy God hath given thee.

6. Thou shalt not covet thy neighbor's oil wells, nor his railroads, nor his copper mines, nor his zinc mines. Thou shalt not take from him the lands of his fathers that thou mayest divide them up to his hurt, for all these things dishonor thy God. But, thou shalt covet thy neighbor's wisdom and his love and his store of ancient culture.

7. Thou shalt not tell monstrous lies about thy neighbor. Thou shalt not bear false witness against the Russian, nor draw caricatures of India and publish them in thy books for thy children, to lead them into the ways of bigotry and prejudice.

8. Thou shalt not take the name of the Lord thy God in vain and act as though thy God were jealous, narrow and partial to thee and thy culture, for God will not hold him guiltless that taketh his name in vain.

9. Thou shalt not hang the heathen over the mouths of hell in order to move the unsocial hearts of thy givers of gold and silver, in the name of

thy God. Thou shalt not steal from the Indian his reputation, to move the stony heart of the wicked to sobs.

10. Thou shalt not impoverish the spirit of thy neighbor across the seas, by giving to him without returning the courtesy of receiving from him.

11. Thou shalt observe the principles of democracy, equality and love in dealing with thy neighbor; thou shalt not obscure the face of thy God with a curious compound of sacrificial good will, superiority and ignorance, for the Lord thy God hateth mixed motives.

12. Thou shalt consider the beam in thine own eye before thou canst see to pick out the mote from the Chinaman's eye. Thou shalt not with blindness lead mankind into the ditch, nor play the hypocrite in the land of the living.

13. Thou shalt not kill, either by war or by commerce in opium. Thou shalt not wage war with a medieval devil but thou shalt level thy spear against the demons of war and exploitation in the lands which the Lord thy God hath made.

14. Thou shalt honor the stranger that is within thy gates, lest unknown to thee he leave his Chinatown or Ghetto and go back to spread evil report and misunderstanding of thee among the nations.

Thou shalt not say "Chink," "Wop" or "Racca" unto the stranger within thy gates.

15. Thou shalt not walk in blindness as do the heathen. Thou shalt study the field of the social sciences, which, like the angels of God, are the handmaidens of good will and the true servants of religion.

16. Thou shalt build up in thee a socialized self, bound by innumerable bands to the millions of mankind, that thou mayest be generous without sacrifice.

17. Thou shalt be earnest and tremendously sincere.

18. Thou shalt draw no line of division between spiritual and material gifts, for the Lord hateth him who worketh folly in the ethical world.

19. Thou shalt open thy heart and mind to receive all the good from the lands beyond thy borders. Thou shalt not build up before thee walls of pride and towers of arrogance to darken the sun from thy doors. Thou shalt seek wisdom and light that thy soul may live.

20. In democracy and love and understanding shalt thou walk all the days of thy life, that thou mayest dwell in Fields of Beauty and Gardens of Peace, in the name of thy God.

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Out of the Dumps at Lewiston

Tells of New Life in an Old Field

By REV. HUBERT NOLAND DUKES, *Lewiston, Idaho*

AS a boy the writer had hardly heard of Idaho. He knew it was somewhere out West. He had seen it on the map, but could not always place it. Yes, there had been another contact. He had known one man from that state who had come as young Lochinvar, "out of the West," all the way to Georgia in response to an advertisement of a supposedly fair young maiden for a husband. He came, he hardly saw, and was conquered—for the wedding was pushed through in the dim lights of the evening of his arrival. He was tall, exceedingly so—and devout. Otherwise he would not have remained. But the writer can remember wondering as to the kind of folks who peopled the great West. And then fate, or circumstances, or a roaming disposition decreed, and he was landed in Lewiston.

A tourist driving down the

Roosevelt Highway from Spokane would suddenly come to the rim of what appeared to be a vast canyon. He would gaze out into the distance and there would stretch before him the Camas Prairie, or plateau, and beyond that the Blue Mountains,

possibly covered with snow. And he would be little prepared to see, two thousand feet below, a little city, at the point where two silvery lines converge—the waters of the Snake and the Clearwater Rivers. And threading its way in and out around the ridges and valleys of the canyon wall would be the road to take him down, the Lewiston Scenic Highway, ten miles in length, at a five per cent grade. If it happened to be the middle of the summer, he might notice a rise in temperature in direct proportion to the descent, until, at last, he would think himself in an oven. But if it happened to be the winter season, he



REV. HUBERT NOLAND DUKES

might leave the snows of the Washington plateau country and descend into the mild climate of what some have called the "Banana Belt." The winters

two million dollars. The city has recently built a new high school building at a cost of more than a quarter of a million dollars. The state normal



WATERFRONT AT LEWISTON, IDAHO, FROM THE AIR

in Lewiston, situated as it is in a kind of pocket, are usually very mild.

He would find himself in historic country, for here, near the spot where the waters of the Clearwater flow into the Snake, camped Lewis and Clark on Thursday night, October 10, 1805. At this point now stands the beautiful Lewis and Clark Hotel. This is the land of the Nez Perce, or Pierced Nose Indians. It was from this tribe that two braves went back two thousand miles for a Book. To this tribe, and to a spot twelve miles up the Clearwater River, came the Spaldings as missionaries, following shortly after Whitman, and narrowly escaping massacre at the same time. The Presbyterians still maintain a mission to these Indians at this point, now called Spalding.

A Thrifty Town

Here, then, is a modern, progressive, little city of more than nine thousand people. Springing up about 1860, at the time of the gold mining boom, Lewiston has had a steady growth ever since. It is now a supply center for a large wheat growing territory on the prairies, and for a large fruit growing section in the valleys. The last two years have seen quite a boom, due to the coming of the Weyerhaeuser interests, with the building of a large saw-mill, dam, and power plant costing more than

school is also located here. Across the Snake River from Lewiston is the sister city of Clarkston, Washington, with a population of more than three thousand people.

The Lewiston church probably can be described as "just coming out of the dumps." Four years ago the members met to disband, but the eloquent appeal of a former minister saved the day, and it was into such a situation that the present minister was called. Here he found a discouraged little group of people and a church twenty years old, with a neat little brick structure. But the church was an almost unknown factor in the city life. However, there were a few who believed in it, and they furnished a spiritual stimulus. The results have been such that confidence has succeeded doubt, and there is a future ahead.

Our Specific Work

The church has sought to do three things: to develop a church and a message to meet the needs of a large group of people in communities such as this, who have lost interest in the traditional forms of religious faith and expression; to contribute to the life of the city; and to beautify its structure and enrich its form of worship.

In this pioneering atmosphere Congregationalists have taken a progressive position. There are other

churches in the city, but ours won a distinct place for itself, by sounding a liberal note both theologically and socially. It has, therefore, begun to attract to itself a large group, some of whom had broken with church altogether.

It has also sought to take its place in the community life. At the present time the minister is chairman of the Red Cross Board, which, with the cooperation of the American Legion, has developed a social service program, employing a trained social

service worker. The minister is a member of the Boy Scout Board, and has spoken in behalf of this work over a large area. Last year, returning from Europe with the Eddy Seminar, he gave a series of six lectures at the normal school on conditions in Europe. Just recently he was called upon by the labor unions to give them an address upon "Labor and the Church." The other night he was toastmaster at the banquet given by the business men of Lewiston and Clarkston to the last year's football teams. Last summer the church sponsored the coming of Dr. L. L. Wirt of the National Council for the Prevention of War to give several lectures on the movements toward peace.

During the fall a Young People's forum was conducted for six weeks. Prizes were offered for the most significant questions, and these were answered

at the evening service. For six Sunday evenings there were present from sixty to eighty people, half of them students of the normal or high school. As a result of these services there are a number of the leaders in the high school attending the morning service regularly. A girls' double quartet was developed to

sing at these services, and they now form a part of the morning choir. As choir director we have a very fine soloist who has studied in New York.

The Pastor and His Young People

During the spring and winter the young people are meeting informally on Sunday evenings in the minister's office to discuss such questions as poverty, crime, prohibition, war. As source materials they are using, among other things, the booklets published by the Fellowship for a Christian Social Order. They will not try to come to absolute bombproof conclusions, but the discussions will be the means of introducing to them some phases of these problems.



NEZ PERCÉ INDIANS ON THE STREETS OF LEWISTON



BATIK DYE PANEL IN PILGRIM CHURCH

To beautify the interior of the church a project was fostered by the wife of the minister with an art class at the high school, and large batik dye hangings were produced for the walls of the church. There are two large ones, six by twelve feet, one depicting the Wise Men and the Star of Bethlehem, and the other showing the Annunciation. There are several smaller pieces for the pulpit, the table, and the smaller spaces between the windows. This has given a unique interior, a color, and a warmth conducive to a finer spirit of worship.

The past year has seen the accession of fifty-one

new members, the larger proportion being adults. The type of new members is gratifying. Numbers of them are college graduates, some are prominent business men, several are teachers at the normal and the high schools, one is a teacher at the state university at Moscow, who quite often spends Sunday in Lewiston.

The situation in Lewiston presents the results that have come from the faith of a few folks, the faith and help of the Church Extension Boards, and the gradual recognition of the value of the work by an element which will, in time, be able to take over the whole support.



Blazing a New Trail

By CHARLOTTE HAWKINS BROWN

Our readers will recognize Mrs. Brown as the founder and principal of the Palmer Memorial Institute, Sedalia, North Carolina

THE American Missionary Association has been truly a trail blazer so far as the Negro is concerned, and in its educational program has earned the criticism of its own constituency and that of the nation in attempting to prepare Negroes for leadership in church, school and state. The cultural background of its various schools, where buildings oftentimes lacked architectural beauty in exterior, has been the pride of Negro graduates all over the country, and one only needs visit in the hundreds of well-kept homes of the alumni of these schools to realize how well the lessons were taught. The A. M. A. established industrial training in its schools before our great apostle of industrial education came on the scene. In a large measure its hand in the Hampton plan prepared Booker T. Washington for the great service he rendered not only to his race, but also to humanity in general. At Fisk University, under the guiding influence of the American Missionary Association, Negro melodies rose to high artistic value. Negro music found impetus, and Negro musicians were developed. Even our now internationally famous Roland Hayes points to the A. M. A. spirit at Fisk as the source of his great inspiration, and often refers to it as the object of his loyal devotion.

Right now Negro education is at the crossroads. High schools, state controlled and private colleges, similarly managed, are sending out hundreds of well-trained youths who fill not only the depleted ranks of teachers, but also meet a part of the ever-increasing needs so far as general education goes. But the Negro as a home builder, church builder and school builder lives almost in a separate world so far as the white race in the South is concerned.

His aesthetic training for constructing these habitats of physical, spiritual and mental souls is seriously lacking. His knowledge of art is meagre; his appreciation of fine music is scarcely noticeable. I speak, not of the talented tenth where training and opportunity have advanced them a few steps ahead of the average, but I do speak of my people as I know them in large numbers. Prosperous as they may be in many instances, and able to purchase that which is cultural in its effect and beautiful in aspect, yet they are without aesthetic training. Their children have none of this in their school surroundings because the average teacher has had no glimpse of the beautiful in art, music and literature.

Truly, in the bread-winning period which has just preceded this, no one thought much about giving the Negro training for making his home attractive and beautiful. The Jeannes Fund supervisors have conducted clean-up campaigns in rural districts, and planted a few more rose gardens here and there, but now there is the great need for technical training in appreciation of the truly beautiful in everything.

The states are calling for teachers of physical culture, teachers of art, supervisors of music, and so forth, persons who have pursued courses in these subjects to a point of efficiency; and we have no school among our people to supply this need. Students here and there show great aptness in color and design, but this latent ability is never given a chance for expression.

In the field of interior decorating alone there is a great opportunity for Negroes of artistic culture. The Negro youth will find this not only a beauti-

ful and creative task, but one with lucrative returns on money invested in training. There is the dramatic side of the Negroes' life. His racial struggle, life among the high or lowly abounds in pathos and humor. There is folklore in abundance, from which source, at present, his white neighbors are reaping rich harvest. No school among Negroes is paying special attention to this side of his development.

Would it not be a great boon if the American Missionary Association could blaze this new trail by establishing in one of its schools an "honest-to-goodness" department of fine arts, or develop one of its schools into a Fine Arts College, where gifted and talented young Negroes might find outlet for the expression of their sense of rhythm, their love of color and design, their interpretation of the beautiful in Nature and God. It is possible to assemble well-trained Negro teachers from Northern schools long established for, at least, one such college among Negroes.

When one realizes how difficult it is for Negroes to get into these special schools of training, not

only because the price is prohibitive in many instances, but on account of the unwritten law of directors and principals that not more than one or two shall enter, one sees how slow will be the development of the artistic in the race comprising twelve millions in America. One should also realize that all new developments in education of any kind in the South, the result of public taxation, must be tried out on the white race first, and results tabulated before it is applied to Negroes. The special education referred to here is just finding a place in Southern schools among the masses of students, and judging by past "blessings," they will not descend upon this race of mine in the next twenty-five years, unless some great and good organization like our dear old A. M. A. continues a pioneer.

A new trail indeed! Are there not enough of the ardent supporters of the beautiful in our constituency who will help to make such a college possible? I assure you it will fulfill the long-felt want of hundreds of Negro youth, and will help to round out the A. M. A. program of education.



Pilgrim Cove

Tells of a Delightful Gathering in "God's Out-of-Doors"

By CLATON S. RICE

Superintendent of Idaho Congregational Conference

THE Idaho Congregational Summer Assembly met this year on its own grounds, a tract appropriately named Pilgrim Cove, located in the pines and tamaracks on the banks of the beautiful Payette Lake. A more fortunate combination of natural beauties than this section affords cannot well be imagined—a forest, almost in its virgin state; clear, cool springs of pure water; a beach of fine golden sand; mountains piercing the blue skies with their pine-clad tops and their glistening mounds of white; and the lake itself, upon whose banks we worship and study and play and in and upon whose waters we remember that we are young or forget that we are old—it is no wonder we fell in love with Pilgrim Cove on this, our very first year there.

The End of a Pilgrimage

We have been Pilgrims for several years, we Congregationalists in Idaho, young and old, who have tried to find an abiding-place for our summer activities. Two years with the Presbyterians at Bellevue, three years by ourselves on rented land, and now, Pilgrim Cove.

Perhaps, should you join us there, you would feel that we are unduly bold in calling the Cove

a home—an assembly home. "Grounds, yes," I hear you say, "lots of ground, plenty of scenery, a few mosquitoes you might spare—but where are your buildings? One must have buildings for a home, you know!"

Around the Campfire and Under the Stars

Buildings—really we don't need them in sunny Idaho. The first year, when Harry Stock and Dr. Hinman and Obed Johnson and Dr. Estabrook and a few other good scouts helped us to get our Conference under way, we did lack a few conveniences, it is true. Our "dining room" was partially sheltered by a huge "tarp" thrown over a rude frame constructed by a minister and his wife; our kitchen was under another "tarp"; we ate from a table hastily constructed from the roughest of boards; we sat upon improvised seats; and we knew no floors but mother earth. But our food was good, as it has been each summer with Mrs. Kramp and her assistants caring for us, while those who came to help gave us the best that they had, and that is saying a lot. Our classrooms, then and now, were mostly out under the trees down near the water, our living quarters were tents, our mattresses, straw, clean and sweet smelling, our play-

ounds the whole glorious out-of-doors. Our assembly hall was out under the stars, around the great campfire. Here we listened and sang, were serious and then gay, perhaps a little boisterous toward the close, at the last always gravely silent and thoughtful, and deeply conscious of God. Really, we need no building on our assembly grounds. God is nearer in such an out-of-doors as the Idaho hills furnish in early August than he is in buildings.

But we are getting a few buildings and conveniences just the same. Our second summer Dr. F. J. Stabrook, of Denver, generously presented us with a dining tent. That brought us unexpected luxury. But permanent buildings were impossible, for we did not own our own grounds.

Amateur Builders

This past summer, we built a good storehouse on our newly acquired property. Every nail was driven by volunteer labor, just as our roads were built, our grounds cleared, a swamp drained, springs developed and many other tasks performed. Next summer we expect to construct a log assembly hall and classrooms. Free labor? Surely. Teachers, a court stenographer, students, laborers, preachers, their wives—in the camp kitchen part of the time and the rest of the time ready to tackle almost any job the men are facing—all working together, they will do the job. Perhaps a few cabins will be built next year, also, but not many. Why cabins in the woods of sunny Idaho in early August?

I assume that we'll not use these buildings overmuch, though. We shall probably feel more respectable when we own them and can show them to you when you come to visit us. We shall look less like Bedouins than we do now, I suppose. I believe, though, that we shall continue to worship sitting on logs or on the huge "tarp" looking out across the sparkling waters up to the splendid hills beyond.

Few Improvements Are Needed

Improvements? Yes, we shall have some as time goes by, but we are not worrying about them. So long as the huckleberries are all around us and our cooks know how to make them into pies fit for gods to eat; so long as the unspoiled forest stands, and the lake is pure and the mountains tower and the stars shine and the springs flow and men of God who love youth and truth are willing to spend themselves that we may see the Master's way more clearly, we shall consider man-made things secondary. It is well, too, that we look at it in this way, for we have fewer than two thousand Congregationalists in all of Southern Idaho,

and we have to pause for breath now and then before we are able to attempt anything new.

Fruits From These Conferences

Under such leadership as our church societies have generously made possible for us—the men we have named, and, in addition, Professor Benjamin Robinson, Emory Alvord, Anna Estelle May, C. C. Fuller, Miriam Woodberry, Dr. Gammon, Fred Grey, and others whose services have been equally valuable—one might well expect fruits. They have not been lacking.

Decisions for the Christian life have been made there calmly, yet with determination. Pastors have told us that their best leaders among young people were found among those who obtained their inspiration at camp. Half discouraged folks from the isolated places back in the hills, fighting lonesome fights for the good life, have returned cheered and inspired and ready to continue. The spirit of fellowship, so lacking in many circles out here, largely because of isolation and lack of contacts with one another, is being strengthened and a wholesome Idaho Congregational consciousness is being developed by this Assembly.

No Rodeo for Them

This year a rodeo was scheduled to be held during four days of our Assembly, a mile and a half from our grounds. It was one of the sordid type, but we felt sure it would draw some of our young people by its tawdry flashiness.

Our Assembly is largely a self-governing body and the young people discussed the rodeo around the campfire the night before it was to begin.

One said, "Some of us attend rodeos at home, but we did not come here to do that." A girl from the little village three miles away remarked that the rodeo always brought in an undesirable class of people and that it might be the Christian thing to remain away. Then someone moved "that as a body we refrain from attending." They voted it unanimously and, so far as we know, no one broke over.

Fruits? Can you imagine how hard it was for many of those Western-raised youngsters to stay away from the dust and the sweat and the roaring, squealing excitement of that rodeo? Yet they voted not to go and they made good. They attended classes and they hiked and they sang around the campfire and they listened to addresses and took part in vespers while a rodeo and a street carnival rumbled on at full blast a short distance away—youngsters many of whom hardly know what discipline means at home.

Fruits? Real fruits! *Self-discipline* and a lot of others.

A Day in the Operating Room

Tells Exactly What Is Done There on an Average Day

By JAMES WATSON, M.D.

A letter just received from Dr. Watson, of Ryder Memorial Hospital, Porto Rico, says: "We look back over the year in gratitude to God and with somewhat of a sense of wonder at the large measure of success which has attended our work here, particularly in the field of surgery, much of it 'last chance' work that was almost hopeless when brought to us after trying everything else, and I am simply amazed at the results which have attended our efforts throughout the year. We can only pray that 1928 may tell the same story."

TODAY is Tuesday. "Tuesday, operations." The schedule for the day is rather heavy, so the first one is slated for 7:30 A. M. About ten minutes before that time, I poke my head through the door of the operating room and say, "Buenas dias; esta listo?" The small but exceedingly competent "charge nurse" answers, "Yes, Doctor." The taller, white-robed "scrub nurse" answers, "Yes, Doctor, we are all ready."

While they are getting the patient ready, I hurriedly read over the night report to see if there is anything needing immediate attention, write a few orders and go to the operating room. There I find the patient already draped, and Mr. Paul standing ready with the mask in one hand and the ether can in the other. In his cap and gown, Mr. Paul, with his cheerful, benevolent face, looks not unlike the devoted country *Padres* of the Middle Ages who lived and died with and for their people. Over in the corner, Dr. Skemp is scrubbing up. She is a graduate of Iowa University, and did her internship in San Francisco. She has not been here long, but has already demonstrated that she has marked surgical ability. I venture to prophesy that we shall some day tell with pride that she began her professional career in our hospital.

The familiar odor of ether soon fills the air, and in about fifteen minutes the deep, regular breathing of the patient indicates that he is sound asleep. He is a young laborer from the adjacent country of Monabo, about twenty-five miles away. He came into the clinic yesterday saying that he was mighty sick and the doctor at Monabo had told him that he had appendicitis and needed an operation right away; but he did not earn much and had very little money for such things as an operation, so he came to see us about it. The diagnosis is easily confirmed by Dr. Skemp. We find the appendix is a long, twisted, sick-looking affair, bound down by strong bands of adhesions indicating that this is not the first attack. The operation takes rather longer than usual because we have to repair the raw surfaces left from breaking up the adhesions, but in slightly less than an hour from the time he left his bed he is back in it

again with a competent nurse by his side watching pulse and respirations.

The next case is not so easy or so satisfying. It is a broken arm with one of the bones shattered to splinters. He is a laboring man and can earn but little even with two arms, so we must do everything possible to restore as much of the function of this arm as we can. We hope to make it so that he can work with it at the unskilled tasks of the field.

And now Mr. Paul is waving the magic wand over Catalina and after a few minutes of wild cries and unhuman noises she also is sleeping peacefully. Catalina came to us from a municipal hospital with the diagnosis of inoperable cancer of the upper intestine, but she wants to be operated on. She has been begging for an operation. She has no money or she would not need to beg for an operation. Here, as in all countries, people with money can always find some one to operate on them for what they have. Still we hesitate, for it only increases her pain and distress as well as our own distress if she really has the disease mentioned. We keep her under observation for several days, and are inclined to think the diagnosis is correct. We call in Dr. Pressly, and he rather thinks so, too. There is, however, just a chance that this large liver and these glands around the duodenum and this persistent pain may not be due to a growing cancer but to a pathological condition in the gall-bladder. The chances are that it is cancer, and that the other things are only secondary symptoms, but there is just a faint chance of something else, so we tell her daughters that while we are not very hopeful of helping her yet we will give her the operation she wants. Well, Catalina is on the table and asleep. We make the incision in the upper abdomen with a great deal of surgical interest and human hope. We explore the organs with breathless intensity. The remote chance becomes great. The gall-bladder looks bad enough to be the cause of her trouble. The swollen glands back of the intestine do not have the "feel" of glands associated with cancer. We can feel stones in the gall-bladder also. Our hopes rise. "We will open the gall-bladder, ex-

tract the stones, and establish complete drainage, and I believe she will get well." "Don't you think you had better take out the whole gall-bladder?" asks the competent Dr. Skemp. "That is evidently the source of her trouble, and while drainage will clear it up, complete removal will prevent recurrence." It is a matter for some thought because the woman is very low from continued sickness, and the shock of complete removal of the organ is great. Well, Dr. Skemp prevails, and we take it out.

The next operative case is cancer of the lip. At nine-thirty, Mr. Paul is again perfuming the air, and old Pauline wafts away on ether wings. When

he is thoroughly asleep, Mr. Paul hurries away with his ether to prevent an explosion, and we start the electric cautery. Quickly we cut around the tumor, going deep in the issues to get all the roots, and then the room is filled with the smell of burning flesh as we push the hot cautery deep into the wound and thoroughly burn and sear all around it. He will have a bad scar, but without the operation he soon would have had no lip.

There were other operations and other duties to "make it a day." But this will give you a little picture of the operating room in Ryder Memorial Hospital. Perhaps it will make you want to come to Humacao and see for yourself.

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Down Where the People Work

SOME churches have the courage to stay even when the people move. One of the most marked and successful illustrations of this type is Grace Congregational Church at Holyoke, Massachusetts. Thirty years ago it deliberately planted itself in the heart of the industrial section of the city of Holyoke. While enormous mills have been surrounding it until the region has retained the name of "Smoke Over," it has not only held its ground but fought an aggressive campaign and counts today a membership of about twelve hundred.

During the past eight and a half years this church has been especially engaged in building up its material resources and trying to make its meeting house look more inviting as a place of worship.

Fundamental to all later results was the purchase, some years ago, of two tenement blocks. One of them was torn down and made room for what is called Pilgrim Field. This is an equipped and supervised playground open to all children upon the same conditions, and where no effort is

ever made to weaken the ecclesiastical affiliations which some of the children already have.

The other block was put in repair for the use of the church. The ground floor contains the kindergarten room and the women's class room,

and in still other rooms is located the Grace Church Press. On the press two men are employed on full time and four on part time. The superintendent of the press and also the janitor have their apartments upstairs in the same block. Some years ago the congregation housed its minister in an attractive manse; and more recently has rebuilt and enlarged the or-



CHANCEL, GRACE CHURCH, HOLYOKE, MASSACHUSETTS

gan until it is declared to be first class.

Among the changes by which the church is now seeking to make its building more worshipful is the chancel, a picture of which is upon this page. There are also other features imparting a churchly touch to what has always been a comfortable house of worship. A Tiffany worship tablet copied from one in Gladstone's old church at Hawarden is in the vestibule. On the Communion table rests a cross, memorial to the only son of the minister and his

wife—a young man greatly beloved and one who at the time of his death was in college. The font is of Caen stone and is also a Tiffany product. The woodwork in the chancel and elsewhere is heavily grained ash. The walls of the church are finished in soft gray and are strictly plain.

Plans are now under way for a complete renovation of the lower story of the church building, it being expected that during 1928 several thousand dollars will be spent upon readjustments there. And, after all this, there will be made a steady effort to secure such endowments as will permit the work to go on for all the years to come.

One can but know that no such sustained and purposeful efforts could be carried on without wise superintendence. The church has been blessed by the pastorate of Rev. Edward B. Robinson, a man of unusual strength, both of mind and body; and his wife has cooperated with a wisdom and energy recognized in all local church circles. Rev. Mr. Robinson came to the pastorate twenty-six years ago. He is not only highly esteemed by his brethren, but Amherst College, in recognition of his special spiritual leadership in a busy industrial center, gave him last June the honorary degree of Doctor of Divinity.

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The World's Sunday School Convention

Program and Plans

By ROBERT M. HOPKINS

Vice-Chairman of Program Committee

THERE is widespread interest in the Tenth World's Sunday School Convention to be held in Los Angeles, California, July 11 to 18, 1928. The office of the World's Sunday School Association, 216 Metropolitan Tower, New York City, is now issuing credentials to the delegates who desire to be enrolled in this world gathering.

The theme for this convention is "Thy Kingdom Come." To its consideration the President of the convention, Dr. W. C. Poole of London, will devote his presidential message on the opening night. Throughout the entire program the convention theme will be apparent.

Four chief addresses will bear directly upon it.

"Advancing the Kingdom—The Message."

"Advancing the Kingdom—The Motive."

"Advancing the Kingdom—The Method."

"Advancing the Kingdom—The Mandate."

Bishop Fred Fisher of India and Dr. R. E. Diffendorfer of New York City have already been secured for two of these addresses, and equally outstanding speakers from other parts of the world are soon to be announced for the other two.

"The Kingdom and Childhood" will be the message brought by Miss Meme Brockway of Philadelphia, who has just completed a trip around the world visiting children's workers of many nations.

"The Kingdom and Youth" will be the message brought by Dr. Daniel A. Poling of the World's Christian Endeavor movement.

"Brotherhood and the Kingdom" will be discussed by an outstanding Negro speaker, while "Cooperation in Kingdom Service" is to be presented by an outstanding Oriental speaker. It is

hoped that Hon. William E. Borah will bring the temperance address on "World Wide Prohibition."

Each general session will feature brief messages from national Sunday School organizations bringing tidings of the ongoing of the Kingdom. These will be given by representatives coming from each field and particularly in the case of mission lands nationals will speak rather than missionaries or secretaries.

Five series of conferences will be held during the convention.

1. Six groups limited to approximately one hundred persons each will deal with the technique of religious education. Half the enrollment of each group will be from delegations outside the United States. The group themes with chairmen are:

(1) "Organization of Religious Education Forces." Dr. Robert M. Hopkins, Chairman.

(2) "Training the Leadership." Dr. Wade Crawford Barclay, Chairman.

(3) "Building the Curriculum." Dr. Luther A. Weigle, Chairman.

(4) "Special Problems in Religious Education," such as racial and religious attitudes, temperance and problems of family life. Dr. B. S. Winchester, Chairman.

(5) "Youth and Christian World Fellowship." Dr. Percy R. Hayward, Chairman.

(6) "Demonstration of Daily Vacation Bible Schools." Mr. Thomas S. Evans, Chairman.

2. While these technical group conferences are being held, the convention will be divided into four simultaneous sessions of a more popular nature, dealing with the three age groups of the Sunday

school, children's workers, young people's workers and adult workers, and a fourth with administrative workers including pastors and superintendents.

3. On July 13 the convention will divide into a number of national groups. These conferences are being arranged in consultation with leaders of the foreign mission Boards of America. As far as possible, the work of all these Boards and of other Christian agencies in these countries will be presented.

4. A series of denominational rallies are planned for the afternoon of July 14. Some of these denominational gatherings will include a fellowship dinner.

5. On July 9 and 10 there will be held, as was the case at Glasgow in 1924, a pre-convention conference of Sunday School officials from around the world.

Many other features will contribute to make this convention of unusual interest. A rally of seven thousand young people is being planned for Sunday night that will in all probability be the largest and most representative gathering ever held of the youth of the world. In the center of this group will be a large number of college students,

many of them preparing themselves for life service in the cause of religious education.

The devotional hour each day will be led by the distinguished London preacher, Dr. W. Y. Fullerton.

As a part of the welcome session brief messages from the President of the United States, and either the Governor General or the Prime Minister of Canada, will be amplified over long-distance phone. Many conventional addresses will be broadcast. Los Angeles is the home of the motion picture industry of the world and certain sessions of the convention will utilize motion pictures.

Mrs. Grace W. Mabee of Los Angeles will have charge of the music of the convention. The entire evening, Sunday, will be devoted to the presentation of a festival of song in the Hollywood Bowl, which seats forty thousand people. Special choruses are being trained for use both in this festival and throughout the other evening sessions of the convention.

Provision has been made of an unusual character for the finest exhibit of Sunday School and religious educational materials ever had in a World's Convention.



Brick Junior College

A Teacher Tells About Her Students

By MYRTLE W. KNIGHT

YOU have heard much of Brick Junior College, I am sure. You know that Mrs. Brick's generosity made possible its founding. You know, besides, that we have over eleven hundred acres of land, and that we raise much of the food—especially vegetables—which our teachers and students consume during the year. You could hardly care to hear more, then, of the stereotyped information which one can give about such matters.

You are wondering, no doubt, what many have wondered until they made contacts: what kind of boys and girls are those whom we are asked to help from time to time, whose education seems so vital to the zealous workers interested in them? They are intensely human, is my answer; they are men as you and I.

Long ago I had visions of "uplifting fallen humanity" by teaching in the benighted South. When I came and found these boys and girls so keenly alive to the problems of the world in which they live, I decided that they could do as much for me as I for them.

In the first place, like their counterparts all over

the world, those who have no one to assist them are busy during the vacation accumulating necessary funds. Besides, they do what work they can during the school year to defray such expenses as board and laundry bills. On the other hand, the few who belong to the "leisure class" are just as proud of that fact as are their more wealthy student-brothers and sisters in the largest of our American colleges. But we have so few of this class.

In the second place, their interest in their studies is laudable. Mind you, they do not study all of the time—not any of them, but the majority take their scholastic work seriously. Even those who just can't master a subject—because they've been born "short," no doubt—insist upon keeping in the army of students. Going to college is the order of the day, and they are going to college. That's that!

In the third place, our students are vitally concerned about this world in which they live, move, and have their being; especially about the social aspect of life, as their interest in athletics, music, plays, and other extra-curricular activities testifies.

To them the football game and the basketball game are no more athletic than social; for, while they cheer lustily, they are not unaware of the opportunity afforded for being together. Oh, well, man is a gregarious animal!

Music, dramatics and religious societies present occasions for friendly contacts, too, and it is interesting to observe how often those who are interested in these activities are interested in each other also. Of course, there is the prerequisite of a bit of talent; and many of them are surprisingly capable.

I hope I am not minimizing the importance of their interest in things worth while by my intimation that the herd instinct dominates our students. Their spirit is really admirable. As a result, we have many successful games both among the boys and girls of our athletic groups. Recently our basketball girls defeated the Kittrell College girls, fifteen to twelve. Moreover, if you were to see the sincerity with which our students interpret their music, you would be convinced that they possess a high seriousness which is invaluable. And, of course, here and there one finds a reader or an actor of no mean ability.

I am looking forward rather eagerly to next week's program in one of my English classes. My students have been reading some Shakespeare plays in groups of five or six. Each group is to tell the story of its play, present quotable passages, and interpret as it chooses some great speech or scene. They have been as busy as bees recently, and I have peeped at a few dramatizations that promise interesting periods.

Speaking of dramatics reminds me that soon the

era of all sorts of ingenious ways of raising funds will be upon us. The Lincoln Memorial Drive, of which you know, began in January and closes on the Sunday nearest Lincoln's birthday. Our students will become individual ways and means committees for the accumulation of at least five hundred dollars. And, let me tell you that regardless of the fact that they are children of poor parents, we shall probably have five hundred dollars plus when the drive closes. Just before Thanksgiving we asked for a thank offering to be sent to Henry McDowell, our missionary in West Africa, and our students raised nearly one hundred dollars within a week. What say you to that?

But I have a little problem all my own with my students. Despite the fact that they are so good-natured, so eager and willing to learn, so desirous of becoming splendid men and women, so ready to confide and be advised, there are times when I despair of their ever mastering English, either the king's or the people's. Some of them say that they have had inadequate instruction in the fundamental work. Perhaps that accounts in part for their backwardness. Then, too, there is their laxity outside the classroom, and their return in many instances to a summer environment rich in all sorts of errors in oral communication. Sometimes I am tempted to cry out in despair: "What shall I do?" At other times there seems to be some progress, and I am made a wee bit happy.

However, taken all in all, my work is a pleasure; for I feel that I am fortunate in knowing my students personally, aside from their classroom activities. And, because of the rich experience which that personal contact affords, I am glad to be here.



Bringing Things to Pass

We Are Proud of Our Subscribers

IT is cheering to see the changes that are brought about in a parish through the forethought and persistence of a few people. What spiritual as well as financial wonders would be wrought through the whole country if the leaders in any community devoted themselves heartily to the task!

Wabasha, Minnesota, is a town where within a radius of three miles there are about twenty-five hundred people. Located on the Mississippi River about twenty-five miles southeast of St. Paul, railroading, milling and farming constitute its principal industries. A Congregational church was organized there in 1857 with six members, and in 1927 it had one hundred and forty. The Roman Catholic church claims more than half of the popu-

lation and the Congregational church has at times been greatly reduced in strength and efficiency.

Less than two years ago, with the coming of the new pastor, Rev. G. W. Peacock, an interest that had earlier been fostered especially by the Ladies' Benefit Society and the Church School was carried out into improvements that are being thankfully recognized by their brethren elsewhere.

In 1926 an up-to-date furnace and artistic lighting fixtures were installed in the church, the roof was resingled, the interior redecorated and the parsonage repaired. In 1927 more improvements were put into the parsonage and its exterior was repainted while the first floor of the church building was made into something new. For there, to-

y, a commodious hall, two rest rooms, a large kitchen with storage alcoves, a spacious dining room and other equipments provide an inviting social center for old and young. The total cost of this improvement program is over \$6,500 and the financing of it has involved real sacrifice on the part of many in the church and would have been entirely impossible without aid from the Building Society.

The county engineer, who is chairman of the board of Trustees, drew the plans, and a member of the church was the main local contractor. While assuming these larger extra obligations, the church added one hundred dollars to the pastor's salary,

accepted full share of the apportionment, \$349, and its missionary society sent out boxes last winter valued at \$340.

There are in this church forty-five subscribers to THE AMERICAN MISSIONARY. May not the interest excited by this magazine in what others are doing have had something to do in helping to make this good local showing? There are many faithful and wise pastors who in small communities are bringing things like this to pass. We wish we could more often put their names and their story into print. God bless all such pastors and the not-less-to-be-honored laymen and women who stand loyally behind them.

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"Neighborhood"

They Think and Act in Terms of the Community

By REV. ERNEST R. BELLINGHAM, *Phoenix, Arizona*

THE Roosevelt district, just south of Phoenix, is recognized by the extension departments of the state university and the United States Department of Agriculture as being the outstanding rural community in Arizona. It is also widely known beyond the borders of the state for its achievements in community organization. Some years ago, in a city several hundred miles from here, I heard a man of national reputation in

agricultural education circles express the opinion that Roosevelt was one of the best outstanding examples of a well-balanced rural community life in the entire nation.

Distributed and Cooperative Effort

The organizations responsible for this unusual piece of service at present functioning in the district are: the Roosevelt School, Neighborhood Club (Women), Roosevelt Men's Club, the Parent



AN ARIZONA LANDSCAPE

Teacher Association, Roosevelt Farm Bureau, the Community Library, the Social Welfare Board, Boy Scouts, Camp Fire Girls, Four H Clubs and

ized groups using the house, grew out of a community Sunday School movement initiated by local people and later organized into a Congregational



PARSONAGE (LEFT) AND NEIGHBORHOOD HOUSE, PHOENIX, ARIZONA

Neighborhood Church with its various organized groups.

The most significant feature of the work is the fact that all these organizations, each responsible for a particular aspect of the program, have carried on a complete, coordinated plan of service, covering every phase of community life, over a long period of years, without overlapping and with the friendliest of feeling towards each other. "Neighborhood" means something very definite to everyone in the Salt River Valley, and the program and spirit for which it stands have been used as a model for community organization in several other districts.

Much of the credit for this wholesome community life must be given to the little group of pioneer residents who, some fifteen years ago, conceived the idea, unique in Arizona at that time, of a neighborhood house, destined in the beginning to be a source of some contention but eventually to become the focusing point of all community life. The building stands in a beautiful grove of eucalyptus trees, across the road from Roosevelt School in the center of the district. It is controlled by a Board of Trustees, representing the various organizations, and is in use practically every hour of the day.

The Congregational Polity Fits the Situation

Neighborhood Church, the oldest of the organ-

ized groups in their infancy, notably the men's club, now the largest group of its type in the state, but does not attempt to retain control of activities that can best be carried on as community-wide organizations. It does, however, enjoy the very closest fellowship with all groups and strives in every way to fit its own work into the program of the community as a whole. As a matter of fact, the pastor or his wife is connected in some way with every community organization.

The whole program of the church and of every other group is based upon the principle, now a fixed habit, of thinking and acting in terms of the community. It is therefore very difficult, for the purposes of this article, to separate the work of the church from the community program as a whole, but there are some phases of the work of a definite church nature which are worthy of mention.

The personnel of the church is of interest for several reasons. In the first place the members are people who have changed their places of residence. They hail from everywhere—from Maine to California, from Alaska to Florida, and from numerous foreign countries—but they will all assure you that they love these beautiful slopes between the mountains and the river better than any place they ever knew before.

A large percentage of them have also changed

occupations. A surprisingly large number engaged in agriculture have had college or technical preparation for other callings, but have

state worker in another denomination; and several are filling positions of leadership in the local church and the community.

Solution for the Sunday Evening Problem

Among the more interesting phases of the church program are the evening services sponsored by the various community organizations of the district. While outside speakers and singers are brought in for these services, most of the parts are taken by members of the particular group sponsoring the program. There is a large amount of local talent available, particularly in the line of music. It is worthy of note in this connection that one of the best-known musical groups in Phoenix is an octette, composed of the members of the highest-paid church quartette in Phoenix, and the members of our own mixed quartette. Ours not only works gratuitously, but also helps liberally towards church expenses.

The generous way everyone has supported the church, both financially and by personal work, is the most encouraging feature of the church program. For the last seven years there has been a period of almost continuous financial depression in



UNDER A GIANT CACTUS

ged for the freedom of the open country for themselves and their children.

Practically all have changed their denominational affiliations. Not more than half a dozen people have a membership of one hundred and forty have Congregational backgrounds, but it is interesting to note that when they organized a church, numerous proposals were made by other groups, they were unanimous in their choice of Congregational principles and they have been to the forefront ever since in the denominational program of the Southwest. They are people of high educational attainments who find in "Neighborhood" that intellectual freedom and democratic fellowship which they can not get in the conservative city churches of their own former denominations.

For many years the church has maintained, under the direction of a committee of college and normal trained men and women, a religious education-work well up to the most modern standard. Several of the young people in the past have become life-work recruits and some are now in actual religious service of an outstanding type. One was ordained to the ministry last year; another is a



RETURNING FROM YOUNG PEOPLE'S SUMMER CAMP

the district on account of unfavorable financial conditions and the great majority are overburdened with debts and high tax and water rates; some have

and does not afford a desirable place for holding worship services. During the summer months more than half of the Church School classes meet



COMMUNITY PICNIC, THANKSGIVING DAY

even lost their farms to their creditors. But in the face of this adversity they have increased their total giving to church and missions during those seven years from \$1,400 to \$3,300, in addition to supporting liberally the various other community service programs.

Such a Church Should Have an Adequate Plant

The church is badly handicapped for lack of proper housing and equipment for its program. Neighborhood House, while adequate for most community activities, has long since been outgrown by the educational program of the Church School,

outdoors, but in winter as many as six classes are compelled to meet in one room.

Five years ago, during the former pastorate of the writer, plans were drawn for a church building, providing additional classrooms and an auditorium, to be erected on an acre of land upon which the parsonage stands, adjoining the Neighborhood House property. Financial conditions, however, have not been such as to make it feasible to begin actual building operations, although there is an ever-growing fund derived from donations for that purpose.

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A Solution of the Japanese Problem

NOT long ago there was held in the state of California a conference of Japanese young people. The number of paid registrations at the conference was two hundred and forty-eight, while at one of the sessions three hundred and six persons were present. This conference is an annual affair, and is interdenominational in character. These young people are practically all American-born. During the three days of this Japanese conference not one word of Japanese was used; in fact, the young men and women attending the conference would not have understood the Japanese language had it been used. Instead, the delegates used the best of English. The songs which they

sang were American, and the spirit that they demonstrated in their avowed purpose to help in Christianizing America was American. These Japanese Americans planned their program, and carried it out themselves. American friends in Berkeley furnished lodging and breakfasts. The committee which had in hand this matter of requesting hospitality was made up of Japanese.

In describing the meeting, the Rev. Frank Heron Smith, superintendent of the Pacific Japanese Mission of the Methodist Episcopal Church, says: "If you call this 'the solution of the Japanese problem' you will not be far from wrong."—*World Service News.*

Mrs. Alice B. McGee

An Unselfish and Gracious Personality

At a critical period in the life and development of Blanche Kellogg Institute, Rev. Carl Bare, the pastor of the Union Church in Juan, suggested for the principalship one of its active members, Mrs. Alice B. McGee. Her familiarity with the Spanish language and knowledge of the customs of the people especially qualified her for this position. She had been official hostess under the auspices of the M. C. A. during the World War and proved a most gracious friend to thousands of American soldiers who came into port.

Mrs. McGee assumed her duties in the fall of 1924 and almost immediately Blanche Kellogg Institute began to take on new life. Her chief aim for the school was that it should be the best Christian school with the highest scholastic standards and all her energies were given to make her dreams become true. She never ceased to be in touch with every phase of progress on the Island, and was always ready to take advice from those whom she felt were better prepared than she to make a school curriculum. She never forgot that her pupils were going back into their home towns and she wanted them to gain at Blanche Kellogg Institute a poised character that would fit them to become leaders.

Her tact in bringing about changes in the minds of parents and students was very rare. No one could have been in the school with her without feeling her influence in every detail of its program. Her leadership was based on love for her girls and their response was wonderful.

Since Mrs. McGee went to Blanche Kellogg Institute an addition to the main building and remodeling of the settlement house made possible

twice as many students as formerly; and yet each girl was an individual to be loved and helped, and their leader never knew what it was to spare herself when any detail needed her attention. Recently she wrote to one of the Association secretaries: "You know I have two loves, my family and my school, and I cannot help planning for the future of the school." Her own appreciation of beauty and order made her realize the importance of giving her girls attractive surroundings and she spent much time and thought in beautifying the grounds and refurnishing the pupils' rooms.



MRS. ALICE B. MCGEE

Through her high ideals and unselfish devotion to the task she had undertaken she won the respect and love of all the Porto Rican ministers and missionary workers on the Island. Added to her sunny disposition was a keen sense of humor, and it was always a joy to be with her.

Early in January an operation seemed necessary. At that time one of the professors of Union Seminary in Porto Rico, as well as teacher at Blanche Kellogg, wrote to Mrs. McGee, "I realize what you mean to Porto Rico. Blanche Kellogg Institute needs you for many years. Your influence there has wrought many changes for the good of the institution and at the same time for the benefit of our Island."

It did not occur to her that after rest and care she would not be able to return to the school. She made a brave struggle to live, but on February third she was forever relieved of her suffering.

She will be greatly missed by a wide circle of friends but the influence of her gracious personality and Christian spirit will live on forever.

O H, may I join the choir invisible
Of those immortal dead who live again
Whose minds made better by their presence; live
Whose pulses stirred to generosity,
Whose deeds of daring rectitude, in scorn
Of miserable aims that end with self,
Whose thoughts sublime that pierce the night like stars,
And with their mild persistence urge men's search
Of vaster issues . . .

. . . be to other souls
That cup of strength in some great agony,
Enkindle generous ardor, feed pure love,
Beget the smiles that have no cruelty,
Be the sweet presence of a good diffused,
And in diffusion ever more intense!
So shall I join the choir invisible
Whose music is the gladness of the world.

—GEORGE ELIOT.



Missionary Education in the Local Church

An Announcement of Much Importance

THOSE words represent the heart of the whole missionary problem. That problem centers in the local church. If each church were carrying on a comprehensive program of missionary education it would not only enrich the church life of America but also remove the chief difficulties that now confront us in our cooperative work.

The title of this article is also the title of a thirty-two page manual that has just been issued by the Department of Missionary Education. It was prepared by the denominational Committee on Missionary Education. The fifteen members of that committee gave very careful attention to this statement, including much correspondence, one all-day session and other shorter sessions.

The state and district secretaries of religious education read it in proof form and spent a morning discussing it. They made a number of valuable suggestions which were adopted by the committee. A proof-copy was also sent to each of the eighty-one members of the Commission on Missions who at their Midwinter Meeting in Chicago in January passed a vote approving it.

It thus appears that this is neither hastily prepared nor it is a "one-man" statement.

It includes sections on the following themes:

1. Why a Program of Missionary Education
2. Organizing a Church to Develop Such a Program.
3. The Work of the Committee—A General Statement.
4. The Program.
5. Adapting the Program.
6. Tests of Success.
7. Outside Helps Which the Committee May Secure.

More than half the space is devoted to the section on "The Program," for that is what local church workers want to consider in detail. It is hoped that many pastors and committees responsible for missionary education in the local church will study this manual. It would be appropriate for a class in a church training institute or school of missions to use as a basis for study.

Copies are being sent without charge to state superintendents, to correspondents of World Service Schools, and to the presidents, literature secretaries, children's secretaries and young people's secretaries of the various state Women's Missionary Societies. Others may secure copies at the nominal cost of ten cents each from the Department of Missionary Education, 14 Beacon Street, Boston, Massachusetts.



Rio Grande in the Papers

CHRISTMAS was made brighter for the children of Rio Grande Institute by the gifts of blankets, comforters, clothing, toys and other articles given by Albuquerque, according to a report in one of the city papers.

"Ten thousand or more meals are furnished monthly. The pupils do most of the work of the institution, including the baking of four hundred loaves of bread per week, care for a herd of cows, make butter and do housekeeping and janitor work. There are special courses in manual training, music and art. There is a flourishing band and helpers from the city Young Men's Christian Association and Young Women's Christian Association conduct groups of Pioneers, Friendly Indians and Girls' Reserves.

"The resources of the institute are inadequate. At least, five hundred children need the school for a home. The institute deserves to be recognized as one of Albuquerque's first institutions. Its con-

stituency is drawn from the ambitious and the unfortunate. It is a mission school of high standards of scholarship and morality sponsored by the American Missionary Association of New York which only asks a fair show of cooperation locally to be ready to extend the scope and usefulness of this indispensable institution."

Mrs. H. S. Ranney writes in *The Congregationalist*:

"It is worth going a long way to visit our American Missionary Association school, the Rio Grande Institute, a few miles out. Here Mr. and Mrs. Fifield, who are doing the work of more than two and their faculty are spelling opportunity for about one hundred and fifty-seven underprivileged boys and girls, two-thirds Mexican, to many of whom it is their only home and chance. The boys bake the bread, and the boys and girls help with the house and farm work as well as go to school. They are to assist Mr. Fifield in putting up the new

ministration and recitation building which is greatly needed, as last year over fifty were turned away for lack of room. This building is being erected partly on faith, for the last seven thousand dollars has not been given yet. At the assembly of the boys' dormitory the other night, although

about fifty of the smaller children were not there, boys were standing about the sides of the room for lack of seating capacity. One could not wish a keener audience, and their singing and ringing cheers roused the echoes. Long live Rio Grande, which is being carried on with the strictest economy."

Resolutions Upon the Death of Mr. Baker

THE Administrative Committee of the Church Extension Boards meeting, Monday, January 16, 1928, adopted the following minute: "The Administrative Committee of The Congregational Church Extension Boards herewith records its deep sense of loss in the passing away of Treasurer, Mr. Charles H. Baker, and would express its highest appreciation of his character and service.

"By his deep devotion, clear vision and wide judgment, he has greatly endeared himself to the churches of our fellowship. He brought to his work exceptional ability and capacity for service. His contagious optimism inspired others to greater interest in the cause to which he was so loyal.

"Mr. Baker was the embodiment of abounding energy, gracious brotherliness and never-failing optimism—indeed a loyal disciple of his Master." The Home Board, at a joint session meeting in the city of Chicago, on Wednesday morning,

January 18, 1928, adopted the following minute:

"The Congregational Home Board in Annual Meeting assembled place on record their profound sorrow over the sudden death on December 28, 1927, of Charles H. Baker, Treasurer of the Church Extension Boards and Receiving Treasurer of the Home Boards. We have lost an able and devoted executive, a genial and gifted comrade, above all a Christian leader thoroughly possessed by the zeal to serve. Our entire fellowship has been debtor in an unusual degree to his vigor, enthusiasm and versatility.

"We extend our heartfelt sympathy to his bereaved family. May the God of all comfort sustain them in their time of desolation."

The above minute was adopted as the expression of the Home Board, the whole company rising in further testimony of their deep feeling in the loss sustained. Charles H. Baker will live long in the memory of good Congregationalists.

Negro Schools for the Chinese

TO the student of ethnology there is something close to humor in compelling Chinese children to go to Negro schools in Mississippi, decreed by the Supreme Court of that state. The Chinese have a background of the oldest culture on earth. They were living under established law and order and doing much with the arts when their own ancestors were barbarians. The Negroes, remarkable as has been their progress since emancipation, can claim no culture not absorbed from the whites in the past three hundred years. The illogical suggestion obtrudes itself that averaging things up the graduates of a Negro-Chinese school might approximate the standards of Caucasian civilization.

But Joe Tin Fung, a prosperous Chinaman, resents the relegation of his son and heir, little Joe Lun, to a school for colored persons. He has employed a lawyer who contests the Mississippi decision as in flat violation of the Burlingame, 1868, treaty with China, still in force, which declares that

Chinese subjects shall enjoy all the privileges of the public educational institutions under the control of the Government of the United States which are enjoyed in the respective countries, by the citizens and subjects of the most favored nation.

This provision is confirmed by Article II of the Angell Treaty of 1880 and by Article IV of the Treaty of 1894. But it does not guarantee, as the lawyer claims, "that Chinese children of school age might attend any of the public schools in the United States that were in any way supported by the United States Government." "Control" is the word. The schools of Mississippi are not under Federal control. Nevertheless, Mississippi is illogical and unwise in making color a dividing line, whether the race line is justified or not.—*Brooklyn Eagle*.

It is encouraging to find our daily papers seeing the absurdities of racial discrimination. Outworn prejudices are often laughed out of court when argument stiffens the attitude of conservatives.

Woman's Part at the Midwinter Meeting

By MRS. D. FOSTER UPDIKE, Associate Secretary, Commission on Missions

AT the Women's Conference on Monday, January 16, and the luncheon and afternoon meeting on Tuesday, thirty states were represented. The program was built around plans of work and methods for 1928. Each state made a contribution to every other state present in sharing its plans for the year and the programs that had been successful in the past year.

Program suggestions from the national secretaries were given on Missionary Education, Social Education, Church Missionary Committee, Projects, Every Member Canvass, Thank Offering Service, Stewardship and Prayer.

One of the requests that evolved during the conference was for the following list of state presidents, in order that there might be an interchange

of correspondence between the presidents relative to their plans and programs. I was happy to promise that such a list would be forthcoming as soon as possible in one of our missionary magazines, and trust that the states will make use of it.

The minutes of the Women's Conference will be forwarded to the presidents as soon as they are in hand.

I feel sure that every woman left Chicago this year feeling that it was a very worth-while experience, and that they had gained a great deal of help and inspiration for the work of the year. Woman after woman so expressed herself, and everyone regretted that all the states were not represented. Shall we not look forward in the near future to having such a representation?

List of State Presidents

ALABAMA.—(W) Mrs. E. W. Butler, Thorsby. (C) Mrs. E. R. Johnson, 1121 Lawn St., Birmingham.

ALASKA.—See Washington.

ARIZONA.—Mrs. J. L. Felton, Tempe.

ARKANSAS.—See Tennessee.

CALIFORNIA (Northern) and NEVADA.—*Federation of Congregational Women of Northern California.*

Mrs. Robert E. Brown, 671 Vernon St., Oakland.

CALIFORNIA (Southern).—Mrs. James H. Lash, 1768 Sycamore Ave., Hollywood.

COLORADO.—*The Congregational Woman's Association for Christian Service.*

Mrs. A. J. Sullens, 205 Guardian Trust Building, Denver.

CONNECTICUT.—*Home:* Miss Sylvina C. Norton, North Westchester. *Foreign:* Miss Edith Woolsey, 250 Church St., New Haven.

DELAWARE.—See New Jersey.

DISTRICT OF COLUMBIA.—See New Jersey.

FLORIDA.—*The Congregational Federation of Florida Conference.*

Mrs. Clarence A. Vincent, Winter Park.

GEORGIA.—(W) Miss Marguerite Davison, 901 Fourth Ave., LaGrange. (C) Mrs. M. T. Norris, 10 Ozone St., Atlanta.

IDAHO.—See Washington.

ILLINOIS.—Mrs. George R. Wilson, 108 First St., Hinsdale.

INDIANA.—*The Congregational Woman's Society of Indiana.*

Mrs. George A. Van Dyke, 535 N. Central Court, Indianapolis.

IOWA.—Mrs. E. M. Whiting, Whiting.

KANSAS.—*The Congregational Woman's Missionary Society of Kansas.*

Mrs. J. B. Gonzales, 1631 Strong St., Topeka.

KENTUCKY.—Mrs. Almon O. Stevens, Williamsburg.

LOUISIANA.—(W) Mrs. M. C. Holt, Jennings. (C) Mrs. W. L. Cash, 218 S. Miro St., New Orleans.

MAINE.—*The Missionary Council of the Congregational Churches of Maine.*

Mrs. John F. Thompson, 211 State St., Portland.

MARYLAND.—See New Jersey.

MASSACHUSETTS.—*The Congregational Woman's Missionary Society of Massachusetts.*

Mrs. Elbert A. Harvey, 14 Beacon St., Boston.

MICHIGAN.—Mrs. C. R. Chandler, 707 Lake Shore Drive, Grosse Pointe.

MINNESOTA.—Mrs. Louis S. Headley, 1882 Dayton Ave., St. Paul.

MISSISSIPPI.—No state organization.

MISSOURI.—*Home:* Mrs. B. F. Finkel, 1227 N. Clay Ave., Springfield. *Foreign:* Mrs. Charles B. Marsh, 703 W. 38th St., Kansas City.

MONTANA.—*Women's Work Commission.*

Mrs. G. H. Carsley, Chairman, 634 Mound St., Helena.

NEBRASKA.—Mrs. Edwin B. Dean, Crete.

NEW HAMPSHIRE.—Mrs. James W. Bixler, 12 Center St., Exeter.

NEW JERSEY.—*The Congregational Women's Association of the Middle Atlantic Conference.*

Mrs. David E. Brown, 679 Ridge St., Newark.

NEW MEXICO.—No state organization.

NEW YORK.—*The Society of Congregational Church Women of the State of New York.*

Mrs. Warner James, 203 Marlborough Road, Brooklyn.

NORTH CAROLINA.—*The Congregational Women's Missionary Society of the Carolinas.*

(W) Miss Hazel Brownson, 47 Pitt St., Charleston, S. C.

(C) Mrs. P. R. DeBerry, 714 Manly St., Raleigh, N. C.

NORTH DAKOTA.—Mrs. F. O. Olsen, 1026 Seventh St., N., Fargo.

OHIO.—*The Woman's Missionary Society of the Congregational Conference of Ohio.*

Mrs. R. E. Lewis, 15409 Euclid Ave., Cleveland.

OKLAHOMA.—Mrs. J. E. Davis, 2724 W. 18th St., Oklahoma City.

OREGON.—*The Congregational Woman's Missionary Society of Oregon.*

Miss Marthine Grimsby, 1731 Scott Ave., Portland.

PENNSYLVANIA.—*The Congregational Women's Missionary Association of Pennsylvania.*

Mrs. B. J. Newman, 5376 Wingohocking Heights, Philadelphia.

RHODE ISLAND.—*The Congregational Women's Missionary Society of Rhode Island.*

Mrs. C. E. Blake, 7 Angell Court, Providence.

SOUTH CAROLINA.—(W) Miss Hazel Brownson, 47 Pitt St., Charleston. (C) No state organization.

SOUTH DAKOTA.—Mrs. W. H. Thrall, Canton.

TENNESSEE, also ARKANSAS and KENTUCKY.—(W) Mrs. J. W. Riley, 3105 Ave. N., Chattanooga. (C) Mrs. C. T. Cook, 1304 Jackson St., Nashville.

TEXAS.—(W) Mrs. A. E. Ricker, 2118 Moser Ave., Dallas. (C) Mrs. C. F. Graham, 1460 Gladys St., Beaumont.

UTAH.—Mrs. J. M. Dobson, 1231 Emerson Ave., Salt Lake City.

VERMONT.—Mrs. Herbert W. Blodgett, St. Johnsbury.

VIRGINIA.—See New Jersey.

WASHINGTON, also ALASKA and Northern IDAHO.—*The Congregational Women's Missionary Society of Washington.*

Mrs. L. O. Baird, Plymouth Church, 6th and University, Seattle.

WEST VIRGINIA.—See Ohio. No colored leadership.

WISCONSIN.—Mrs. Robert C. Chapin, 709 College St., Beloit.

WYOMING.—Mrs. W. E. Hinrichs, 1922 Maxwell St., Cheyenne.



Two Chinese Christian Leaders

Carrying On for the American Board

By REV. LEE S. HONG

MORE than forty years ago in the little mining town of Prescott, Arizona, a young Chinese laborer named Jan Gon Sang was converted to Christianity by the influence of the late Mr. William C. Pond, many years superintendent of Oriental Missions under the American Missionary Association. After Jan's conversion he wanted to enter the Christian ministry, and served the church for a few months, but found that he was not fitted for the ministry. However, he resolved to give his earnings and offer whatever he had to the cause of Christ.

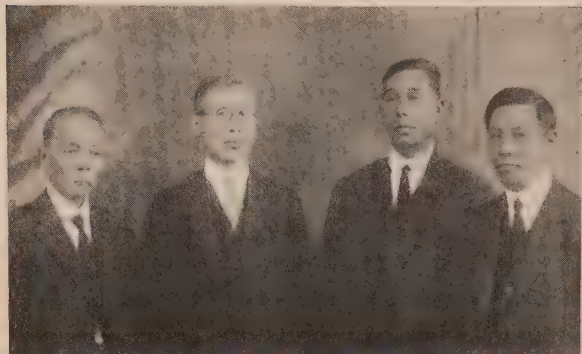
With the small savings that he had secured in the United States, Jan went back to China with a background of American experience, plus a courageous vision of the new economic development of the nation. With that faith and knowledge, he organized several new business concerns, finally organizing the "Sincere" Company in Hong Kong, in which he is the manager to this day. This firm,

a typical modern department store, employs a personnel of eight hundred men and women, imports commodities from all parts of the globe, and has come to rank as one of the largest "universal suppliers" in the Far East. With branches in Shanghai, Canton and other cities, it has, through the vision of this man, become the "Marshall Field's" of the Far East. Jan, aside from the managerial position that he occupies, is also director of some fifteen banking, insurance and industrial organizations in China.

Don't think for a moment that his life is completely absorbed in the commercial enterprises that he has undertaken. It has been the deep religious life of this busy man that has attracted the attention of everyone in China. His generous contributions to the church and his exemplary Christian life have made him a shining example of Christian manhood.

Let me relate the biography of another early

Christian convert, and with their lives told in these brief sentences I can indicate their significance for Christianity during their present mission to



ACCEPTING MISSIONARY RESPONSIBILITIES

America. About the same time as Jan Gon Sang's conversion to Christianity, another young Chinese laborer, named Yung Park, was converted to Christianity in the little town of Oroville, California, also under the missionary influence of Dr. Pond and the American Missionary Association.

Yung Park entered the Christian ministry and was ordained as a Congregational minister; returning to China, he has been one of the most active Christian workers in South China. After occupying the pulpit of the Hong Kong Congregational Church for thirty years, he is now on leave with Mr. Jan Gon Sang in the United States for the purpose of raising funds to carry on the work that the American Board left in care of Chinese leadership in South China.

With Mr. Jan Gon Sang, Rev. Yung Park is now in San Francisco preparing for a campaign in the different sections of the United States. I have had the privilege of visiting some friends in San Francisco with these two gentlemen, and we recall the days of their early conversion through the Ameri-

can Missionary Association and my own conversion through the American Board Mission in Canton. Jan and Yung are now working for the American Board foundation, and I for the American Missionary Association.

She Sold Her Coffin for Missions

Mr. Jan, who himself contributed ten thousand dollars to the foundation, as well as traveling at his own expense, told a number of interesting experiences they had in securing funds in Canton. An elderly widow preparing for the day of her death bought a coffin, a few years ago, for fifteen dollars. Meanwhile the cost of living increased the price of this coffin to fifty dollars. When confronted with the question of subscribing funds for the foundation, she sold her coffin at fifty dollars and subscribed the entire amount to the fund. Another Chinese widow, Jan relates, sold all the jewelry that she had for one hundred and forty-five dollars. Not satisfied with this odd sum, she added five dollars more and subscribed the entire amount of one hundred fifty dollars to the fund. Only a few days ago in Mr. Yung's experience in San Francisco, a lady offered her only American luxury, a diamond ring, to the campaign funds. These are a few of the many incidents of sacrifice that our Chinese friends have shown toward the campaign.

Mr. Yung and Mr. Jan, who were successful in raising fifteen thousand dollars in Hawaii, are determined to raise the balance of thirty-five thousand dollars in the United States. The success of these men in their respective fields of life work and in their faithful devotion to the Christian church stands out as living testimonies of the work and seed sown by the American Missionary Association. The fruits of the Association's work are the efforts and devotion of these men toward the continuation of the American Board foundation in China.



Program Topic—The Adventure of the Church

Chapter VI—Continued

Opening Hymn: "Praise the Lord, ye Heavens."

Scripture: John 1:9; 21: 3-7.

Hymn: "Spirit Divine, Attend Our Prayer."

Sentence prayers.

Brief talks on suggested subjects:

1. Attitude of the white race toward other races; define "race prejudice."
2. What are the contributions of other races toward the life of the world to-day, in art, science, literature, music, sociology, philosophy and religion?
3. Describe some other leading religions of the world, stating some truths found in them. How do they all fall short? How do certain aspects of other religious faiths help us in our missionary enterprise?

4. Native churches and workers in missionary lands.

5. Responsibility of the local church.

6. How is my own church meeting this responsibility?

Closing Hymn: "I Love Thy Church, Oh, God."

Notes: Speakers chosen for the suggested topics should inform themselves regarding the present policy of our denomination as to the native church, and the leadership in our missionary institutions; also as to our share in joint missionary undertakings abroad.

Responses to number 6, might be given by a number of different individuals. Posters showing the points of contact of the church with the community would be helpful.

The House Most Worth While

Good Harvests, Self Reliance, Spiritual Prosperity

FORT MORGAN, Colorado, is a town of about five thousand with approximately the same number within the three-mile limit. It is the center of a great beet industry and has fine irrigation facilities. In 1907 there was organized a German Congregational church, and in 1910 it secured for itself a house of worship. The picture upon this page is of its newly acquired parsonage. The bills for it are all paid, and we congratulate the church not only upon the attrac-

of that kind is sent on to the office of the Building Society. It is more often a request for more help. And this church, thoughtful of others, added also these words, "We are returning the papers to you. Some other church or parsonage will surely want to make use of this fifteen hundred dollars."

Here are some other facts about this church and the methods of its pastor, Rev. C. E. Lippenberger, who, with his family, appears in the picture. When this pastor voiced the call of his people for the



A PARSONAGE IN COLORADO

less of the house but on the spirit in which a happy house for the minister has been se-

In April the church made application to the Building Society for a loan of fifteen hundred dollars. At that time the financial condition of the church made it seem impossible to carry the project through without that aid. But when 1928 came to their annual meeting, sending a special vote of thanks to the Society for what it had promised to send also the announcement that aid was no longer needed. They said, "The beet crop has been so good the prices high, our church has made a special effort and we have raised the whole fifteen hundred dollars ourselves. Every cent is now paid for the parsonage." It is not often that a message

help that they afterwards decided they did not need, he wrote: "We accepted a call from Fort Morgan, Colorado, last fall and are enjoying our work here very much. Our people are mostly farmers; not many are landowners, but renters. Since we started our work here we have taken in twenty new members. Next Sunday, April 10, will be Confirmation Day, at which time thirty-one young people between the ages of fifteen and seventeen will be confirmed. These young people have been instructed by the pastor in the Catechism and Congregationalism for the last five and one-half months on Wednesdays and Saturdays. They will also become members of the church. We have a progressive Sunday School. The children attend very regularly. Last Sunday we had an enroll-

ment of two hundred and ninety. Church services, both morning and evening, are well attended. We have a fine group of young people in our Christian Endeavor. We have also organized a junior choir which sings for the evening services. Our people are very active in their prayer meetings. I delivered a series of addresses in prayer meetings, taking as my theme, 'The Kingdom of God.' We have a very active Ladies' Aid. They have donated three hundred dollars to the new parsonage."

When a church and pastor agree on work of this kind, a church of strength is sure to result. They will house both the church and the minister and the finest building of all will be that which goes up unseen in the hearts of the people. In the state of Colorado there are twenty-five Congregational churches with members of German blood. As a rule they handle their affairs with discretion and they teach their children that the most important of all is religion.

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As this issue of the magazine is going to press word has been received of the death of Superintendent David J. Perrin, of South Dakota. We sympathize deeply with those near and dear to him who mourn his loss, and we honor the memory of one who was a devoted worker, a self-sacrificing leader and a man of God gone to his reward. An account of Dr. Perrin's service to the cause of home missions will appear in the April American Missionary.

Sharing Our Possessions

THE Woman's Department of the Church Extension Boards is especially interested in the bond of sympathy between the people in our churches and the home missionary pastors, expressed by the parsonage box. It is a source of satisfaction to know that the majority of these boxes are truly an affectionate sharing of our possessions with those who represent us in the actual work of claiming men and women in our country for God. Sometimes we are especially cheered by such encouraging reports of boxes as the following.

Long-Distance Calls

The Woman's Society of a church in a Western state adopted for their parsonage box effort a missionary pastor in Washington. The family numbered fourteen. Four boxes were sent: the new goods cost five hundred and four dollars; a check for seventy-five dollars was sent for the purchase of shoes, and the clothing, which had been used, had a cash value of three hundred and seventy-two dollars. The church was courageous enough to adopt a long-distance call, so it had a freight bill of almost fifty dollars. The box value totaled one thousand dollars. Such a gift means encouragement to the Woman's Department as well as help in the field.

Another group in the Middle Atlantic Conference adopted a long-distance call, too—from Michigan—courageously facing a large freight bill. A veritable treasure box this proved to be. Every

expressed wish of the mistress of the manse was fulfilled. Christmas goodies were included; and then the Men's Association of the Church added a new typewriter to this bountiful supply of comforts in the box.

Seize These Opportunities!

Our missionary, Rev. Abraham Nightingale, Crossville, Tennessee, as his name suggests, is a healer of the healing art and can help his people in many ways. He needs boxes of clothing that may be sent to the community and the money used in his important work.

Robbins Larger Parish, Rev. James W. Davidson, Daisy, Tennessee, pastor, can absorb a number of these boxes. They meet a real need in the community.

Who Has Been So Kind?

On January 16 Dorchester Academy received a large box of clothing with name and address of donor missing. Miss Moore is waiting to say "Thank you."

Tougaloo College wants to know from what missionary societies it received the following: a barrel on November 23; a barrel from a Mrs. Marvin on December 5; a large wooden box on December 9; two barrels on December 16. Thanks to the donors as soon as Tougaloo knows who they are. Will they please write, describing contents of box or barrel, to William T. Holmes, President, Tougaloo College, Tougaloo, Mississippi.

What the Treasury Says
Apportionment Receipts for the Year 1927

	1927	1926	Gain	Loss
American Board	\$1,206,716	\$1,238,802		\$32,086
Home Boards				
H. M. S.	\$199,598*	\$216,519		\$16,921
C. B. S.	162,627	184,564		21,937
S. S. E. S.	59,466	61,393		1,927
M. A.	244,197	283,716		39,519
E. S.	137,159	125,988	\$11,171	
B. M. R.	124,219**	117,254	6,965	
Orphanage Fund	43,904	34,906	8,998	
and, for Ed.	48,688	53,580		4,892
	1,019,858	1,077,920		58,062
Conferences and State Home Missionary Societies.	628,991***	592,126	\$36,865	
Totals	\$2,855,565	\$2,908,848	\$36,865	\$90,148
Net Loss				\$53,283

includes \$11,351 for state work in Middle Atlantic Conference and \$1,168 for state work in North Dakota, since these figures were included in H. M. S. in 1926.
Includes \$22,164 for 1927 and \$20,753 for

1926, reported by four states and used by their own Boards, which cannot otherwise be included.
***Excludes figures from Middle Atlantic Conference and from South Dakota, as explained above.

Apportionment Receipts—November 1, 1927, to January 10, 1928.

Referring to the statement in the December magazines, which approximately covered the year up to November 1, and subtracting the figures given from the above for the entire year, we have as receipts for the two months and ten days,

which constitute the closing period of the year: American Board, \$517,727 (gain over 1926, \$61,670); Home Boards, \$522,505 (loss, \$34,841); States, \$305,553 (gain, \$167). Total, \$1,345,785 (gain, \$27,086).

Notes and Comments

Acknowledgment is made of the courtesy of Assistant Treasurers Harold B. Belcher and Frank Moore and twenty-one State Offices in furnishing these figures, respectively, for the American Board, the Home Boards and the States.
Although the Foundation for Education is merged with the Congregational Education Society, its figure is given separately above because the merger did not take place until the year was advanced.
The above figures include only contributions from living donors and for the regular budgets, for 1926, of course, include contributions from what were then the separate woman's organization, national and state, home and foreign.
The 1927 total above does not probably represent the total apportionment giving for 1927, as it will appear in the Year Book, since the 1926 total falls short of the Year Book figures by \$248,640. The Year Book figure, however, includes \$248,640 under an "Other" column, which may be

largely excluded above, and thus, with other probable additions, seems to make the above total fairly dependable for purposes of comparison.
5. As to reasons for gains or losses in particular cases, comment must not be premature. How much of the gain for the states is due to their taking over work heretofore done by the National Societies and how much to changes in percentages due to other causes cannot now be told. It is to be noted, however, that even with their gain the states did not reach the percentage accorded them in the schedule recommended by the Commission on Missions, the actual being 22.03 per cent and the recommended 24 per cent. For the American Board the figures were: actual 42.26 per cent, recommended 37.25 per cent; for the Home Boards, actual 35.71 per cent, recommended 38.75 per cent. The American Missionary Association, whose recommended percentages were lowered by 2 per cent for 1927, had this record: actual 8.5 per cent, recommended 9 per cent.

6. Taking the year 1927 by periods, \$365,988, or one-eighth of the total, came in the first four months; \$838,389, or over one-third, the next four months; \$290,264, or over one-tenth, the next two months; and \$1,345,785, or nearly one-half, the last seventy days.

7. Figures, such as are given here, speak for themselves and to me they say:

First, make quarterly, bi-monthly or monthly remittances. Will Boards of Trustees or church treasurers not balance benevolence accounts periodically as they do home expense accounts? Why ask the Missionary Societies to wait for one-half their year's contributions until after November 1?

Second, taking into account (1) the tendency to lessened contributions for various religious and charitable objects, which in certain other denominations has resulted in disheartening decreases, (2) the conditions that have obtained in some of our missionary fields the past year, and (3) the uncertainties attending the first year of the merger, the net loss of \$53,283 is not a reason for alarm. There has been no "slump." The women have not withheld their money, as some prophesied they would. Reorganization has not radically affected loyalty,

either among women or men in our churches.

But *third*, the record of 1927 should be what a veteran missionary leader used to call a "spring board." We start 1928 in notably better shape than we did 1927. Not all our difficulties are banished, nor is all our new organization in smooth running order, but steady progress has been made and is being made almost every day. We are increasingly coming to see that our changes are an honest attempt to express a high ideal of cooperation. The case for Congregational missionary work is amazingly strong, and is growing stronger. Shall not every one who has any responsibility for leadership plan resolutely and definitely for advance? Shall not every church "step up" in its missionary education, its prayer for missions and its giving? Shall not every individual come to closer quarters with a "Christian's Use of His Money," using as a basis the "Principles" presented to the Commission on Missions at its recent annual meeting and approved there for circulation among us?

CHARLES C. MERRILL,

Secretary of the Commission on Missions.

February 10, 1928.



Hymn for Airmen

The Hymn Society having recently offered a prize for the best hymn for Airmen, the following was chosen from many manuscripts submitted, as the winning hymn. Miss Rowland, the author, is from Eastbourne, England.—EDITOR.

GOD of the shining hosts that range on high,
Lord of the seraphs serving day and night,
Hear us for these, our squadrons of the sky,
And give to them the shelter of thy might.

Thine are the arrows of the storm-cloud's breath;
Thine, too, the tempest or the zephyr still;
Take in thy keeping those who, facing death,
Bravely go forth to do a nation's will.

High in the trackless space that paves thy throne,
Claim by thy love these souls in danger's thrall;
Be thou their Pilot through the great unknown,
Then shall they mount as eagles and not fall.

MISS MAY ROWLAND.

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The A. M. A. Treasury

WILLIAM T. BOULT, Treasurer

THE DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

RECEIPTS FOR JANUARY, 1928

Income for January from Investments	\$12,701.03
Previously acknowledged	8,050.98
	\$20,752.01

FORM OF A BEQUEST

"I give and bequeath the sum of.....dollars to The American Missionary Association, incorporated by act of the Legislature of the State of New York." The will should be attested by three witnesses.

CONDITIONAL GIFTS

Anticipated bequests are received on the Conditional Gift plan; the Association agreeing to pay an annual sum in semi-annual payments during the life of the donor or other designated person. For information write The American Missionary Association.

Project Information

Consult the pages of THE AMERICAN MISSIONARY for information on Projects of the Church Extension Boards.

✻ ✻

A Useful Gift

Through the hand of Dr. Leete a good Connecticut layman has just supplied one of our Home Missionaries with a new \$500 automobile. It will serve a parish in the State of Washington which has a radius of over fifty miles.

✻ ✻

Negro Girl a Prize-Winner

Mayor Walker of New York City recently presented a medal to a nine-year-old Negro school girl who was adjudged to have written the best composition on fire prevention in a contest among grammar-school students of the city. Three other Negro students also received medals in connection with the same contest.

✻ ✻

Lauder Defends the Sabbath

I am against Sunday theatre shows, and I have told my fellow-artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us and children will be taught to hate the name of the theatre, and the curses of the generations to come will be forever at the stage door. Those who disregard God's Word and God's work will never hope to be respected. . . . When, for the first time, I came to America, I had four Sunday performances, and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother was wrong.

—SIR HARRY LAUDER.

✻ ✻

Coalwood and Powder River Parishes

These are our most remote centers of work in West Virginia. The former is sixty-five miles from the Ohio River and the latter eighty-five. All the problems of isolation are laid upon our ministers at Coalwood and Broadus who bring the only ray of spiritual light to a great many of the children in these scattered homes. Children have great difficulty in completing the grade schools, and must battle their way through mud, snow and blizzards for many months each year. This region has a large percentage of college graduates who have too early departed the development of the country and who have undergone great privations in the years of adjustment to strange conditions. They are unable to give their children adequate school privileges, and, except as we carry them, no church services.

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The Congregationalist

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The Book Shelf

OUR JEWISH NEIGHBORS. By John Stuart Corning. *Fleming H. Revell Company.* pp. 154. Net \$1.25.

CHRISTIANITY AND JUDAISM COMPARE NOTES. By Harris Franklin Rall and Samuel S. Cohon. *The Macmillan Company.* pp. 132. \$2.00.

JEWS AND CHRISTIANS. *A Magazine of Reconciliation.* B. A. M. Schapiro, Editor. Published quarterly (if funds permit) by the Hebrew-Christian Publication Society. pp. 96. 50 cents per copy.

Our country includes in its present population about four millions of Jews, nine-tenths of whom have come to us within the past fifty years. Driven out from their Old World homes by continuous, cruel persecutions, these refugees have sought and found upon our shores both freedom and economic opportunity. As many as 153,000 of them have come to us in a single year from Russia alone. The Jewry of New York City comprises 1,750,000 souls. It is in point of freedom, intelligence, wealth and general prosperity, as well as in numbers, by far the most extraordinary Jewish community the world has ever seen.

Our Hebrew neighbors are as a rule good citizens, law-abiding and patriotic. They are thrifty, energetic and successful. In commerce and the industries they have a large and increasing part and in many lines a controlling interest. They send eager and ambitious students to our public schools and colleges and they have made many important contributions to the higher life of the community in science, art, literature, the drama, and music.

The American Jew preserves his racial integrity. Inter-marriage with Gentiles, though not infrequent, is exceptional. As a rule our Hebrew fellow citizens are not, like other races, absorbed in the melting pot of American life, but continue generation after generation to be a separate people.

It appears, however, that in spiritual affairs they are not so prosperous as could be desired. The religious beliefs and practices brought by the fathers from beyond the sea have, to a great extent, lost their

hold upon the younger generations. The synagogues are few and empty; the Saturday Sabbath is no longer observed; the dietary regulations are ignored and the ancient ceremonial law forgotten. Such loss of faith in the traditional religion has resulted, so it is said, in a loss of spirituality, a coarse materialism and a widespread immorality. In this situation many Jews are seeking elsewhere for the satisfaction of their spiritual hunger. We are told, for example, that New York City has 100,000 Christian Scientists of Jewish blood.

It is a matter of no small interest to find at this crisis a growing spirit of sympathy, good will and brotherly kindness between Jewish and Christian leaders.

On the part of the Christians there are two distinct movements. One with all courtesy and gentleness, but at the same time with perfect frankness attempts to convince the Jew that Jesus of Nazareth, the greatest of the sons of Abraham, is the very Messiah whom they seek, and that the hope of the race lies in recognizing and accepting him. To this order belongs Dr. Corning's very interesting and valuable book. This is also the aim of the new quarterly, *Jews and Christians*, which is ably edited, attractive and convincing. But it is hard for a Jew to become a Christian. That name has too long been a word of fear and horror to him. Bitterly and cruelly has he suffered in the name of Christ. And he has seen much worship of images, pictures and relics. To think of Jesus as God appears to him only another form of idolatry. He does not easily grasp the Christian conception of Christ as the self-revelation of the one Infinite Spirit. Comparatively few Jews have become Christians.

Another method of approach has, therefore, recently arisen: that which without attempting to proselyte him, recognizes in the devout Jew a member of our own spiritual household, one who believes in, loves and worships the same Heavenly Father whom we adore. To this order belong the admirable lectures of Professors Rall and Cohon. It is astonishing and delightful to find, when they are set down in black

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and white, how closely coincident are the religious views of the two groups which have long looked upon each other with suspicion.

MEMOIRS OF A POOR RELATION. By Marietta Minnigerode Andrews. E. P. Dutton and Company. pp. 455. \$5.00.

A somewhat remarkable and very readable bit of autobiography where in a woman of Southern birth and breeding tells of her childhood and early life and of social and domestic conditions, as she met them, in the latter part of the nineteenth century. She was the oldest daughter of a distinguished Virginia family, one that after the Civil War lost most of its property, but none of its sense of superiority to the ordinary run of mortals in matters both social and religious. We are introduced to her relatives, the old-fashioned aristocrats of Virginia, to the young people of New Orleans, to the colored servants of her mother's household, to the artists of Washington and Shinnecock Hills and many other interesting and attractive persons. She sees the fun of everything, writes with vivacity and engaging frankness even about the most intimate domestic problems and family affairs, and calls every body by name. While we laugh with her at their foibles and pretensions, we feel that these are real folks, sincere, kindly and lovable.